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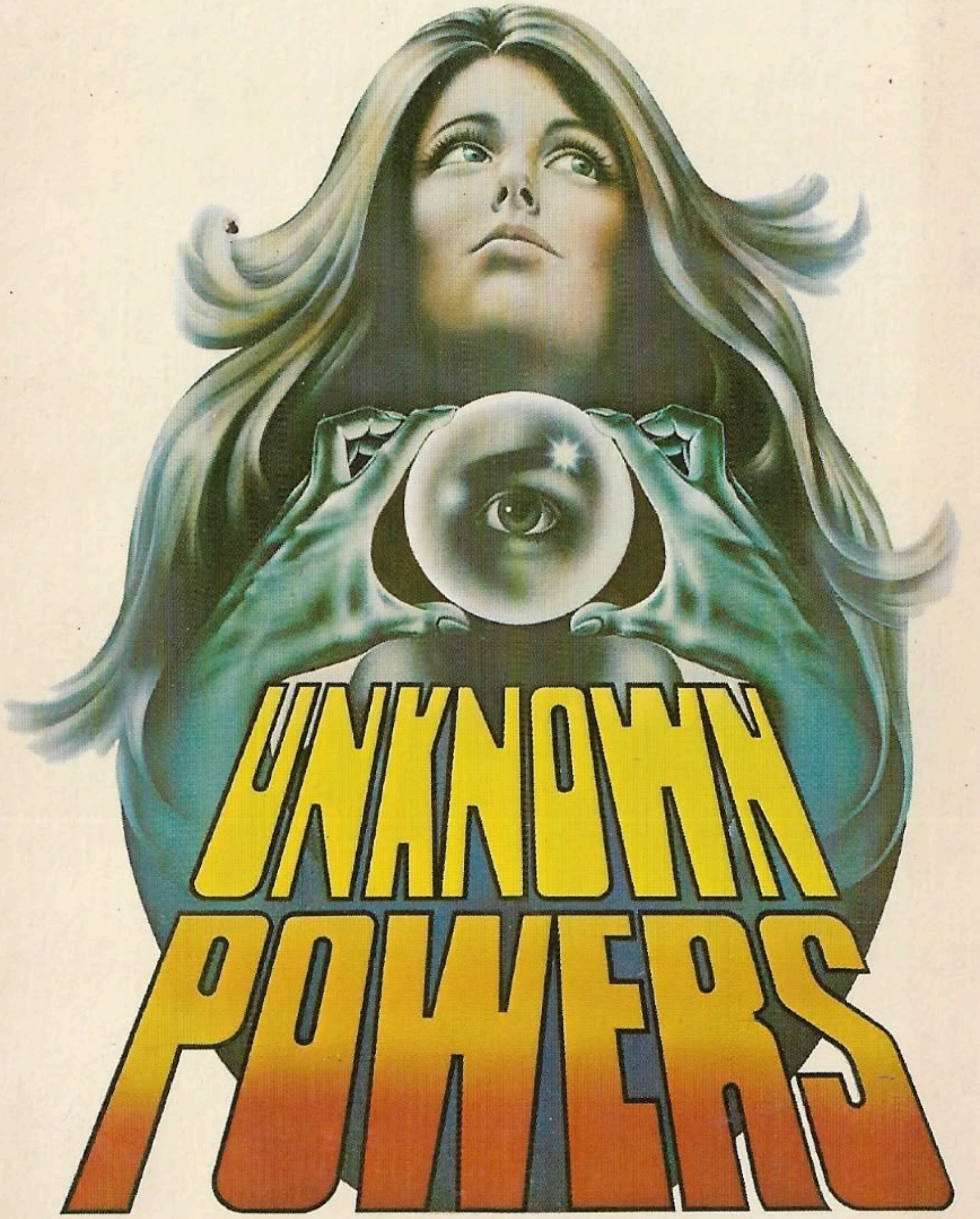

THE SECRETS OF LIFE, DEATH AND THE BEYOND

BASED ON THE AWARD-WINNING
DON COMO FILM

Starring Samantha Eggar, Jack Palance,
Will Geer and Roscoe Lee Brown

"ABILITIES SUCH AS CLAIRVOYANCE, TELEPATHY, PROPHECY AND HEALING ARE THE BIRTHRIGHT OF EACH OF US . . .

"The motion picture UNKNOWN POWERS is an examination of men and women who regularly exercise abilities which, in ages past, were thought to be god-like. Sometimes these gifted ones became great leaders. Sometimes they were burned at the stake. In the docudrama in the pages which lie before you I have sought to underscore the truth that these gifts exist for everyone to use in a realistic way in his or her daily life."

—BRAD STEIGER

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"UNKNOWN POWERS"

Starring
(in order of appearance)

SAMANTHA EGGAR
JACK PALANCE
WILL GEER
ROSCOE LEE BROWN

Produced and Directed
by
DON COMO

Written
by
DON COMO
RICHARD CROY
and
BRAD STEIGER

Director of Photography
CLARK DUGGER

Editor
RICHARD CROY

Associate Editor
VINCENT BROOK

Executive Producer
R. WILHELM-HAUPT

A
DON COMO
I.T.F. PRODUCTION

UNKNOWN POWERS

BRAD STEIGER

BASED ON THE FILM
BY DON COMO

A QUICKSILVER BOOK

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UNKNOWN POWERS

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INTRODUCTION

Perhaps more than any other era in the history of our planet, these are the best of times and the worst of times. We have become fruitful and multiplied, but we have done so in such prodigious numbers that our planet is now overpopulated. We have established dominion over the Earth, but we have accomplished this subjugation of the Earth Mother more often in the spirit of rape rather than love. We have stopped cursing the darkness of ignorance and developed the principles of science, but now the technology born of that knowledge threatens to blast the fierce light of nuclear holocaust from horizon to horizon.

In these troubled times more and more people are desperately turning to bizarre forms of religious expression, to materialistic messiahs who offer paradise only for those who can pay their price. Some speak of the years that lie ahead as the End

Times, Armageddon, Judgment Day. Others agree that we face a season of cataclysmic changes, the agonizing death of an Old World, but they predict that a New World will be born out of its ashes. From the rubble of the world that was will emerge a new Golden Age for mankind.

In these days of confusion and change, it is as it has always been: Mankind's solution to chaos lies within. Each individual has within his or her own psyche the answers to all of life's torments and troubles. Abilities such as clairvoyance, telepathy, prophecy, and healing, long thought of as unknown and mysterious, are the birthright of each of us. Through meditation one may enter the silence, explore the inner realms, and discover his or her personal key to awareness and happiness.

The motion picture *Unknown Powers* is an examination of men and women who regularly exercise abilities which, in ages past, were thought to be godlike. Throughout the cultural evolution of man, individuals with these powers have always stood out from the general masses of people. Sometimes these gifted ones became great leaders. Sometimes they were burned at the stake. The docudrama *Unknown Powers* seeks to demonstrate the practical applications of these abilities, and in the pages which lie before you, I have sought to underscore the truth that these gifts exist for everyone to use in a realistic way in his or her daily life.

Once we have learned to recognize the energies that each of us may bring to bear on any problem that faces us, we will understand that deliverance from our ecological, sociological, biological, and theological sins lies within. We will evolve as truly aware

and sovereign beings. We will learn to link our powers within to cosmic truths which lie without, and we will stretch our minds across the universe.

Brad Steiger
Scottsdale, Arizona

CHAPTER ONE

Exploring Unknown Powers

Karl Karlskin was just getting ready to take his three sons to school on May 18, 1972, when he heard the radio report about the missing mushroom hunter.

George Bubel, 69, of Logansport, Indiana, had been hunting morels in Gorwith Township, Michigan. According to two friends who had accompanied him, Bubel had grown weary about noon on Wednesday, May 17, and had headed back to the car, about a city block away. Later, when they returned to join Bubel, he was not there.

Karlskin became concerned with the plight of the elderly lost man. Then something happened to him which had occurred many times since childhood. He received an image of George Bubel and his exact location in the Michigan woods.

"The knowledge just seems to flow through naturally," Karlskin told Marguerite Gahagan of the

Bay City, Michigan, *Times*. "I didn't hear anything, but I had a visual scene."

Karlskin drove to the Gaylord State Police Post and told the troopers there that he had heard the report and wanted to help. He asked for a map, studied it for a few minutes, then made a cross in the area where Bubel had last been seen by his friends. He told State Trooper Ken Yuill that Bubel was alive on a ridge of heavy, standing timber. Karlskin marked the map where Bubel could be found.

Karlskin admitted to the amazed authorities that he was unfamiliar with the territory in which Bubel had become lost, but he convinced them that he felt the "message" so strongly that he knew they would find the elderly man in that exact spot.

Mr. Bubel can be forever grateful that the troopers at the Gaylord Post were open-minded enough to radio a conservation office in the field to conduct a search on what many would consider the intangible evidence of an unknown power of mind.

Conservation Officer Jack Bowman received the radio message with Karlskin's information.

"I went to the exact location," Officer Bowman said later, "and there was Mr. Bubel, a little tattered and torn, but well."

State police, sheriff's deputies, conservation officers, two airplanes, and numerous volunteers on horseback had been unable to locate Bubel after a search of several hours. Karl Karlskin found the missing man in a matter of minutes by "tuning in on life's channel," or by utilizing that facet of mind that we commonly call ESP.

Karlskin is a carpenter, who dropped out of school in Boyne City, Michigan, after the ninth grade. His wife Beverly is said to have faith-healing abilities. In

addition to three sons, their household supports a hamster, a pet mouse, three rabbits, and two dogs.

Karlskin told Ms. Gahagan that he had "cosmic consciousness" and that he had been aware that he possessed the ability since he had been a small child.

"I don't usually go to the police on such matters, but I wanted to help this elderly man. I have never done anything like this for money."

Karlskin has no desire to become a professional psychic sensitive.

"I'd just as soon not have people bother me," he said. "I have plenty of work to do and so many folks come and want to know if they are going to get engaged, married, or divorced. I'm just happy that I was able to help find the old gentleman who was lost."

There is within each of us a world of unknown powers that lies beyond the five senses and the reach of the physical sciences. It is a strange world where effect often precedes cause, where mind often influences matter, where individuals communicate over great distances without physical aids.

Those men and women who presently explore this world of unknown powers do not believe that the Age of Adventure has passed simply because all of the continents have been charted, Mt. Everest has been scaled, the planet Earth has been orbited by manned space flight, and astronauts have placed a flag on the Moon.

These bold explorers believe that an examination of the other side of man is as important as a photograph of the other side of the Moon and that it is just as vital to explore the "inner space" within each of us as it is to expend our energies and finances

charting an outer space which will belong to a select few.

These scientific heretics contend that man and mind are something other than physical things. They explore matters that often contradict known physical laws, examine phenomena which do not fit into recognized bodies of knowledge, and stoutly insist that these now unexplainable events will someday be found to fit into the total scheme of nature.

These men and women devote their lives and energies to the "orphan science" called parapsychology.

The parapsychologist makes a contribution to man's unquenchable need to know himself and the true nature of the life and the universe of which he is a part. If such phenomena as the projection of the astral self, the ability to glimpse the future, the talent to restore the past, or the facility to convey telepathic impressions are established, the boundaries of man's universe become limitless. It will be seen—as the mystic has forever maintained—that imprisoned within each of us is all that is necessary to unlock all of life's mysteries.

Extrasensory perception (ESP) is defined by parapsychologists as the acquisition by a human or animal mind of information that it could not have received by normal, sensory means.

There are some researchers, however, who take issue with the term "extrasensory perception." They protest that the phenomena may not be "perception" at all, as the receiver of this information does not know if the knowledge is right or wrong when he first perceives it. It takes a corroborating incident to convince anyone that he had perceived anything via extrasensory means.

Some parapsychologists prefer to say "paranormal cognition," but this term is subject to the same sort of criticism if the receiver is not instantly certain of the validity of the information. Besides, the researchers insist that the material in their field will eventually merge with present day physics, so the very adjective "paranormal" may be considered a misnomer.

To avoid such criticism, the current trend in parascientific research seems to be to include all of the individual classifications (i.e., precognition, poltergeists, clairvoyance, telepathy) and all related phenomena under the noncommittal term "psi." Because of the wide usage of the term ESP, however, and as long as we do not make any philosophical commitment to any theory of its nature, we shall use both terms interchangeably in this book.

Lee Marvin, famed tough guy of television and films, talks just as tough about his belief in the unknown powers of man. He knows that if his father, Lamont Marvin, had not experienced a strange manifestation of an unknown origin, the elder Marvin would not be alive today.

Lamont Marvin had served in World War I and he was 46 years old when World War II broke out. With his two sons serving in the armed forces, Lamont decided to reenlist. He was in Antwerp, Belgium, when his near-miss with death occurred.

It was 1944, and the Germans had just evacuated the country. As the Allies moved in, they were bombarded by Nazi artillery and V-2 rockets.

On this particular day, though, there had been a lull in the fighting, and Lamont walked down to the famous Rex theatre. As he paused to look at the pic-

tures out front, he heard a voice say, "Hurry, hurry," and superimposed over the program, he saw a telegram to his wife that read: "We regret to inform you that your husband was killed in action."

Lamont did not need to read anymore. He let out an anguished cry and ran down the street.

Just as he left the area, a V-2 rocket dropped squarely on top of the theatre. There were 567 persons killed in the theatre disaster, with 291 wounded.

The carnage was so terrible that *The Saturday Evening Post* in its July 21, 1945 issue called it "The war's worst V-weapon disaster." And it was from this horror that Lee's father had been saved by the warning voice and the mysterious appearance of a black-bordered telegram.

Lee tells many other stories to substantiate his belief in ESP, most of them concerned with his family.

For example, during World War II Lee was shot in the back by a Japanese soldier in the Pacific. When Lee returned to the States, he discovered that both his mother in America and his father in Europe had sensed that someone had wounded their son at the very moment it had happened.

Lee's father woke up in the middle of the night with a terrible fear that Lee had been shot. He immediately looked at his clock.

Lee's mother opened the front door on the same night and saw Lee standing before her, his uniform in rags, bandages around his head. She, too, checked the time.

When all three were reunited after the war, they did some careful figuring and juggling of time distances and realized that at the exact instant of Lamont's dream and his wife's vision, Lee was being

shot somewhere in the Pacific.

Lee told his mother that there was only one thing wrong: she saw bandages on his head, but he had been shot in the back.

"But where did it hurt most?" his mother asked.

Lee had to admit that, strange as it might seem, although the bullet had entered his back, he had felt the most pain in his head.

It has been instances such as these which long ago convinced Lee Marvin of the reality of ESP. To the rugged actor, these unknown powers are an integral and important facet of life.

According to current laboratory work with such phenomena, nearly everyone has unknown powers. Perhaps, as children, many of us utilize extrasensory perception to a considerable degree, but, as we mature, we tend to inhibit these subconscious faculties or allow them to atrophy.

Eric J. Dingwall and John Landon-Davies, in their book, *The Unknown—Is It Nearer?,* write that their accumulated evidence indicates "everybody has ESP, but in most people it has been completely repressed in favor of normal means of perception."

Many parapsychologists, psychologists, and anthropologists, including Sigmund Freud, have theorized that telepathy may have been "the original archaic method by which individuals understood one another." As a better means of communication, which could be readily intelligible to the sensory organs, evolved, Freud conjectured, the original archaic methods were pushed into the background of man's subconscious where they may still persist, waiting to manifest themselves under certain conditions.

It is obvious to all "psi" researchers that some in-

dividuals, functioning largely according to their moods and psychic needs, are able to draw upon their latent ESP abilities. Some gifted individuals are even able to make regular and practical use of the seemingly rare powers of "psi."

While our own "psi" experiences may not be exceedingly dramatic, nearly all of us have had glimpses into the world of ESP. Feeling that we have been present at some previous time in a room we know we have never before entered . . . Dreaming of a friend from whom we have not heard in months, then receiving a letter from that person in the next morning's mail . . . Hearing a telephone ring and being so certain of the identity of the caller that we call him by name the instant we lift up the receiver. . . .

These incidents are so common that they receive little more than half-joking comment. It is only when a paranormal event of shocking or dramatic impact startles our emotions that we relate it to others and, perhaps, even record it.

"Psi" activity is subdivided into many types, each with a name of its own.

Precognition is that strange function of mind whereby the percipient seems to receive a glimpse of the future and gains knowledge of events yet to take place.

Telepathy is the transference of thought from one mind to another. Distance and time seem unable to affect this "psi" phenomenon. Laboratory tests have been conducted with the subject at distances of over 500 miles from the experimenter with no drop in the subject's scoring rate.

Clairvoyance is the awareness, without physical

aids or normal sensory means, of what is going on elsewhere.

Psychokinesis is the movement of objects, seemingly caused by some force unknown to physical science.

This dramatic "psi" ability, which involves the direct action of mind on matter, is the parapsychologists' current nominee as the culprit involved in poltergeist cases—those bizarre occurrences when bottles and crockery float through the air, fires break out on living room tables, gasoline pours out of walls, or disembodied voices cackle threats and obscenities.

Astral Projection, or *out-of-the-body experience,* is the apparent projection of the mind from its fleshly domicile. Such experiences may be accomplished within a small range, such as the woman in London who arose to shut off the light in the hall and was shocked to discover, as she returned to bed, that her body had never left the comfort of the bedclothes; or quite limitless, such as the monk who was seen by witnesses both in his cell in the monastery and at the bedside of the dying Pope at precisely the same moment.

Psychometry is the determining of facts about an object's owner simply from contact with the object.

Even from these brief definitions, it becomes apparent that many attributes of "psi" phenomena overlap. It has long been a contention of the serious parapsychologist that each of these types of phenomena is but a single manifestation of the same energy, force, or function of an unconscious personality.

It is interesting to note how many "psi" activities

are experienced while the percipient is either asleep or in the sleep-like states of trance or hypnosis. This may indicate that each of us, in our subconscious, has the faculties necessary to focus on the consciously unperceived worlds of ESP.

Everyone who remembers his dreams has firsthand proof that there are various levels of mind. There is the one level that authors the "script" for the night's performance, another level that directs the play and cloaks it in the symbolism that psychiatrists tell us is necessary to sustain sanity, and yet another level that acts as the surprised captive audience for the performance. Continued research with dreams may shed a new light on the powers that are man's very own.

In the literature of "psi" phenomena many clairvoyant experiences have been found to take place in dreams or while the percipient is in a relaxed state.

In 1949, Dorcie Calhoun, who lived on a worn-out farm near Renovo, Pennsylvania, kept experiencing a persistent dream that told him there was natural gas underlying the nearby hills on his farm. Moreover, the dream kept showing him where to dig and urged him to take immediate action.

At last the farmer managed to convince a number of local people to organize a small company and to begin drilling. Skeptics were stunned when the resulting well blew its top and required four days before experts could control the pillar of fire.

By 1951, there were nearly a hundred wells in the Renovo area, comprising the largest gas field in Pennsylvania. Original investors saw their shares increase by 3,000 percent, the little town of 3,000 citizens doubled in size, and Dorcie Calhoun became a wealthy man—all because of a dream.

Dr. Jan Ehrenwald, author of *Telepathy and Medical Psychology,* has expressed his theory that telepathy is another "psi" phenomenon that works best when either the agent or the percipient is in what he labels a "state of psychological inadequacy." According to Dr. Ehrenwald telepathy functions most effectively when the conscious mind is groggy with sleep, befogged by hypnosis, trance, fever, or physical exhaustion. In many cases, a brain defect or a glandular imbalance of some kind may increase telepathic prowess and accelerate other "psi" activity.

Some of the world's best minds have been vitally concerned with "psi" research.

The British statesman William E. Gladstone, who, most of his life, was an avowed skeptic of paranormal occurrences, finally concluded that "psychical research is the most important work in the world today—by far the most important."

The famous statesman was not alone in his outspoken acclamation of the importance of "psi" research. Pierre Curie, who with his wife, Marie, discovered radium, stated shortly before his death that in his opinion psychical research had more importance than any other.

Freud belonged to both the English and the American societies for psychical research and said that he wished he had devoted more time to such study when he was younger.

Carl Jung remained actively interested in "psi" experiments until his death.

Sir Arthur Conan Doyle, creator of Sherlock Holmes, became so obsessed with psychical research that he "killed off" his famous fictional character in order to devote full time to the Society for Psychical Research.

The poet Yeats was outspoken in discussing his own paranormal experiences.

Aldous Huxley wrote a number of books dealing with psychic phenomena and, late in his life, began to concentrate on ESP and the drug experience.

Sir William Crookes, the great physicist, conducted an exhaustive study of "psi" phenomena.

The German philosopher, Schopenhauer, insisted that such phenomena were the most important aspects of human experience and that it was the obligation of every scientist to know more about them.

Julian Huxley, the biologist; Sir James Jeans, the astronomer; Arnold Toynbee, the historian; Alfred North Whitehead, the philosopher—all concerned themselves with mankind's unknown powers.

In spite of the attention of such commanding intellects and the painstaking research of such men as J. B. Rhine, G. N. M. Tyrrell, and S. G. Soal, parapsychologists are still regarded by an uncomfortable section of the scientific community as being "spook chasers," "crackpots," and as outright rebels and heretics to the bodies of established knowledge.

The basic reason for such disdain on the part of orthodox scientists is essentially the understandable reluctance of the scientific establishment to grant a hearing to a body of knowledge which might very well reshape or antiquate many of the premises on which its entire structure is based.

Orthodox scientists are not about to restructure their well-ordered universe, and many of them feel that the best method of avoiding the research statistics compiled by parapsychologists is to insist upon the requirements demanded of all conventional sciences: (1) that they produce controlled and

repeatable experiments, and (2) that they develop a hypothesis comprehensive enough to include all "psi" activity from telepathy to poltergeists, from water dowsing to materializations.

The enormous difficulty in fulfilling these requirements can be immediately grasped by anyone with the slightest knowledge of "psi" phenomena.

It would be impossible, for example, to repeat the apparition of a man's father as it appeared to him at the moment of his father's death. This sort of crisis apparition occurs only at death, and the man's father is going to die only once.

"Psi" phenomena are almost completely spontaneous in nature, and ungovernable elements of mood and emotion obviously play enormously important roles in any type of paranormal experience. As G. N. M. Tyrrell wrote, a percipient is never aware of a telepathic, clairvoyant, or precognitive process at work within him. He is only aware of the *product* of that process. In fact, it seems apparent from laboratory work that conscious effort at determining any "psi" process at work within oneself will either completely destroy it or greatly diminish its effectiveness.

Therefore, laboratory experiments have sometimes established, by incredibly laborious tests and veritable mountains of statistics, only slightly better-than-chance evidence of the validity of telepathy, clairvoyance, precognition, and telekinesis. No one has yet managed to reproduce an apparition in a laboratory, and it is remarkable that the most gifted telepathic sensitive can have enough psychic energy to survive an endless series of card-guessing experiments.

"Psi" phenomena depends upon emotion and

spontaneity for its most effective functioning.

What is more sterile and emotionless than a laboratory?

And what would serve to kill spontaneity more than a series of exceedingly boring laboratory tests?

One researcher, allowing his frustration to be vented, complained about the absurdity of inhibiting the spontaneous feature of "psi" in order to maintain the control. "It would make as much sense to shoot an animal in order to study its habits," he sighed.

Science cannot afford to become dogmatic. Each generation seems to forget that scientists have had to admit some seemingly impossible facts in the past. Electricity, for example, was unknown except through a few sporadic events completely devoid of explanation, such as lightning and the mysterious attraction of bits of paper to rubbed amber. As facts became gradually accumulated, the theory of an electromagnetic field pervading all space was evolved.

Although at the present time "psi" phenomena seem often to contradict known physical laws, parapsychologists believe that the so-called paranormal will some day be seen to fit into the total scheme of nature. Perhaps, as many researchers believe, ESP will gradually merge with present day physics.

In the field of quantum physics, still largely unexplored, effect has been noted to have been followed by its cause. Perhaps precognition will cease to be considered odd to the physicist as he learns more about meson physics. Continued experiments in atomic physics may greatly illumine the mechanics of phenomena judged too impossible to comprehend today.

The world of ESP is a world of many strange and

seemingly bizarre turns. In his book, *Psychic Science and Survival*, Hereward Carrington, a lifelong "psi" investigator, listed the following requirements of an ideal researcher: (1) a thorough knowledge of the literature of the subject; (2) a good grounding in normal and abnormal psychology, and in physics, chemistry, biology, and photography; (3) keen powers of observation and an ability to judge human nature and its motives; (4) training in magic and sleight of hand; (5) shrewdness, quickness of thought and action, patience, resourcefulness, sympathy, and a sense of humor; (6) freedom from superstition; (7) the strength to stand out against bigotry, scientific as well as theological.

Do not deny yourself the excitement of further exploring the unknown powers of mankind if you should feel deficient in one or more of Carrington's seven qualities. If you have that rarest of treasures, an open and unprejudiced mind, it will more than compensate for any other presumed shortcoming and will serve as the key that could unlock your future.

CHAPTER TWO

Prophecy —Tuning In on Tomorrow

In Chicago, Illinois, there is an office called the Golden Path where a most remarkable woman conducts classes in psychic development for those who wish to develop their own unknown powers.

This same fantastically accurate seeress also offers psychic guidance to law enforcement officers, U.S. Senators, lawyers, businessmen, and troubled housewives.

The woman's name is Irene Hughes, a slim, attractive mother of four, who has demonstrated time and time again her amazing ability to tune in on tomorrow.

For example:

In 1966 she twice predicted the Middle East War for the summer of 1967.

On November 1, 1967, she foresaw a tragedy that would take place in the life of a presidential candidate. Before Senator Robert Kennedy's assassin-

ation in June of 1968, she had a vision of the event and described it to Iowa's governor, Harold Hughes. In a personal letter, the politician, who is no relation to the Chicago seeress, confirmed just how specific and accurate her prediction had been.

Irene Hughes tuned in on Jackie Kennedy's wedding bells far in advance of their actual pealing on the island of Skorpios.

In 1963, shortly after President Kennedy's assassination, Mrs. Hughes predicted that his widow would remarry in 1968. Repeating the prediction early in 1968, Mrs. Hughes foresaw Jackie marrying a "much older man than herself—a sort of father image." Certainly this would be a charitable description of Aristotle Onassis.

Irene Hughes predicted well over a year in advance that North Vietnamese Premier Ho Chi Minh would die during the last week in August, 1969. The communist leader died during the first week of September.

Is it really hedging too much if one counts this as a hit for Mrs. Hughes? What is Time, after all, for one who may see it as an Eternal now?

Irene Hughes has located missing airplanes, runaway teenagers, and lost articles of personal apparel for her hundreds of enthusiastic clients.

She was catapulted into the national scene when she predicted the exact dates for Chicago's three major blizzards during January and February of 1967, but, according to Mrs. Hughes, she first became aware of her abilities when she was four years old.

In 1961, she predicted that President Kennedy would be shot to death before he had fulfilled his term in office. A week before JFK made that fateful

trip to Dallas, Mrs. Hughes told an attorney friend in a Chicago restaurant that a week from that day, President Kennedy would be dead.

In 1962, she wrote down the exact date of Ambassador Adlai Stevenson's death—July 14, 1965.

On June 9, 1969, a Canadian-broadcast journalist and I were interviewing Irene Hughes for a radio program sponsored by the Canadian Association of Broadcasters. Among other predictions, Mrs. Hughes told us that she foresaw more tragedy for the Kennedys.

According to her psychic impressions, Senator Edward Kennedy would soon be involved in a tragedy which would take place on, or near, water. The Senator would not be seriously hurt, she said, but someone riding with him might be fatally injured. This was only a few weeks before Mary Jo Kopechne died in a plunge off a Cape Cod bridge with Senator Kennedy.

For centuries mankind has sought reliable methods of predicting the future. Seers and seeresses have studied the entrails of birds, the throw of a handful of bones, the arrangement of playing cards, and the position of tea leaves in the bottom of a cup—all in the earnest attempt to foresee events which had not yet occurred in physical time.

Without question, the most popular technique of endeavoring to view tomorrow is astrology, but it took a major catastrophe, such as World War II, to make several high-ranking political figures realize that the "impelling stars" could be of great use to generals and soldiers—to say nothing of humanity in general. Under the direction of Louis de Wohl, the

allied nations were able to use astrology as a counter-weapon against the Nazis.

Louis de Wohl was the son of an officer in the Royal Hungarian Army. He came to England in the mid 1930s. He was a novelist by profession, but he had studied and practiced astrology for over 20 years.

Many people knew that Hitler took a keen interest in astrology, and de Wohl pointed out to several officials that there was little doubt that the dictator would seek the advice of his astrologers. If someone in Britain could make the same calculations de Wohl believed that the German astrologers would make, the Allies might know what Hitler intended to do.

Wires were pulled in the right quarters, and de Wohl got an introduction to Lord Halifax, who was then Foreign Secretary. Lord Halifax took considerable interest in the occult, and he had edited several books on famous ghosts. His lordship was apparently impressed by the astrologer's ability and ideas for circumventing Hitler, and it was not long before de Wohl was settled in a newly established Psychological Research Bureau.

Perhaps it was just as well that the public knew nothing of this Bureau, for in 1940 a certain misguided journalist with a smattering of the lore of the stars and planets, wrote a sensational book in which Hitler was alleged to be due to die in 1940—a forecast which, as everyone knows, proved 100 percent wrong, for the Führer continued to flourish. Fortunately for those who sought his advice, Louis de Wohl was not such an optimist as to predict the fall of the Reich during the middle of the Battle of Britain.

The great naval battle of Cape Matapan in the spring of 1941 was forecast by the astrologer nearly four months in advance—and that success would lay with the British. Louis de Wohl had calculated the progressed aspects of Admiral Cunningham and noted that between March 27 and April 5, 1941, the planets would favor his activities.

De Wohl was also given the birthdata of Montgomery and Rommel, and asked which of these two would prove victorious. He forecasted correctly.

In this instance, it seems rather mysterious why, if Montgomery had a more favorable horoscope for warfare than Rommel, the German astrologers did not also spot this and replace Rommel with a general who had a better natal chart and was under more powerful aspects than Montgomery. One can only assume that they may have suggested this to Hitler who, in one of his frenzies, spurned their suggestions. Indeed, this seems highly probable, for Karl Ernst Kraft, one of his top astrologers, died in Buchenwald concentration camp.

The War Office allotted de Wohl a couple of rooms on the fifth floor of the Grosvenor House Hotel. During the five years in which the Psychological Research Bureau was in action, de Wohl calculated the horoscopes of hundreds of persons who were engaged one way or another in the Second World War. He was just as much concerned with the natal astrological charts of the allied brass and statesmen as he was with those of the enemy.

It is said that there is no record at the War Office of the unique appointment that de Wohl held, and that his salary was always paid in cash, which seems to indicate that the authorities regarded astrology as something with a nasty smell even though they

wanted to take advantage of it, when it might be profitable for them to do so!

Dr. John Manolesco, internationally known astrologer and author, was also a member of that top-secret organization charged with outwitting Hitler's personal astrologer, Karl Ernst Kraft. Today, Dr. Manolesco, a distinguished looking man with a mane of white hair, recalled:

"Adolf Hitler was using a personal astrologer to plan his Blitzkrieg campaign. We had to forestall it. We had to learn all of the predictions that were made to Hitler. We had to come up with a counter-strategy if necessary. We knew in advance what Adolf Hitler was going to get in the way of astrological advice; and when everybody expected Hitler to invade Britain, we were convinced that he wouldn't because his Jupiter Cycle had run out. I knew that Karl Ernst Kraft would never advise Hitler to expand in a non-Jupiter Cycle, because expansion—Blitzkrieg-type tactics—could only be used during the Jupiter Cycle.

"The third area of our endeavors was perhaps the most important one, because we falsified almanacs and calendars, and we printed leaflets with twisted astrological information to influence psychologically the German population. These leaflets were dropped by the millions over German cities, German Naval installations, and so forth. We received excellent reports from Germany that this was a major demoralizing factor, especially in the latter part of the war."

In her book, *Hidden Channels of the Mind*, Louisa E. Rhine, wife of world famous "psi" researcher, Dr. J. B. Rhine, tells of a Maine man who reacted to a precognitive dream in the same way any normal

well-adjusted 20th century man might—he disregarded it. His rejection of the psychic warning may have cost his son's life.

The man's 14-year-old son, Walter, was an excellent swimmer, who often went swimming in a nearby stream with his neighborhood friends. In a dream, the man saw his son swimming below a certain big tree above the dam and drown. When he arrived at the stream, Walter's body had not yet been located, but a man named John McC——— was attempting to reclaim it from the water.

When the man awakened troubled and upset, his wife calmed him by saying that dreams never come true. In order not to tempt fate, however, she suggested that they not allow the boy to go swimming next day.

In the morning, the father dismissed it all as a silly dream and quickly began to busy himself with the routine details of running his store. When Walter came in later to tell his father that he was going to go swimming, the man was too preoccupied to even think of the dream.

Within a tragically short period of time, an excited friend ran into the store and told the man that he had better get down to the stream in a hurry. Walter had been diving and had not come up.

When the father arrived at the swimming hole, he had a sickening realization that the scene and the circumstances were exactly as they had been in his dream. The body had not yet been found, but John McC——— was diving for it.

The father's sorrow was accentuated by the knowledge that his son's life might have been saved if he had heeded the warning that had come to him in his dream.

Is it possible to avoid foreseen danger?

"The answer," Mrs. Rhine writes, "is especially important to anyone who has had an experience that could be a preview of a coming catastrophe. If the impression is a genuine instance of precognition, must the calamity occur no matter what he does?"

The question is probably as old as man. Can man change the course of future events or is everything inexorably preordained?

It is perhaps not so much a question of man's free will as it is a matter of what constitutes time.

"In any attempt to bridge the domains of experience belonging to the spiritual and physical sides of our nature," wrote A. S. Eddington, "Time occupies the key position."

But what is time?

Precognitions have been noted regularly not only in the literature of psychical research but in that of science itself for more than 2,000 years. The Bible includes a remarkable collection of divinely inspired prophecies and promises.

Throughout the several centuries of cerebral man's existence, a large and impressive argument has been building up which declares man's conception of time as an absolute to be a naive one. A great number of recent "psi" researchers have speculated that the common concept of time might be due to the special pattern in which man's sensory apparatus has evolved. It seems evident from the marked occurrences of precognitive dreams that some people do occasionally break loose from the evolved sensory pattern to receive a glimpse of the true order of the universe.

One thing seems certain about true precognition: whether it comes about through a dream or the vision

of a seer, the percipient does not see *possibilities* but *actualities*.

In view of this, some researchers maintain that the age-old query, "Can the future be changed?", has no meaning.

Foreknowledge of which some level of the subconscious is aware and sometimes flashes a dramatic bit or scene to the conscious in a dream or trance, is founded on the knowledge of how the individual will use his freedom of choice. The "future event" conditions the subconscious self.

The level of the subconscious that "knows" the future does not condition the "future event." The transcendent element of self which knows what "will be" blends all time into "what is now and what will always be." For the conscious self, what is now the past was once the future.

We do not look upon past events and feel that we acted without freedom of will. Why then should we look at the future and feel that those events are predetermined? That a subconscious level in the psyche may *know* the future does not mean that the conscious self has no freedom of choice.

Simply stated, if the future could be changed it would not be the future. In a true precognitive experience when one perceives the future, he has glimpsed what will be and what, for a level of subconscious, already exists.

Bernadine Villanueva is a well-known contemporary prophetess and spiritual healer who is recognized for a high degree of accuracy in the exercise of her precognitive ability. Not long ago, Bernadine appeared on KGBS radio in Hollywood and

provided listeners with one of her impressive demonstrations of advising men and women by tuning in to their "vibrations" over the air. According to KGBS officials, more than 60,000 people attempted to call in and receive Ms. Villanueva's personal predictions.

The gentle, soft-voiced prophetess has confessed that the life of a professional psychic can be a lonely one: "In my own case, I work alone, and pretty much walk my path alone. In order to do my work, I must have my moments of solitude, total quiet, and peace. During those precious few hours that I seek for myself, many of the visions of the future come to me. So really, I would say that I am never turned off. I am tuned-in 24 hours a day."

Bernadine Villanueva has seven children, three sons and four daughters. "They are all very psychic," she said. "All of them are truly dedicated to this field. My nine-year-old son has made many national predictions."

Bobby Villanueva explained what being psychic means to him: "It's like when you get messages in your mind."

Bobby added that, the first time he remembers receiving a psychic impression, he was around five years old. It was then that he started "seeing things happening."

According to Bobby, "The first thing I saw happening was when two trains were coming together in my mind. Then a few days later two trains really did come together, and the crash killed many people."

Bernadine Villanueva has stated that such visions can be terrifying. "The plane crashes are especially bad," she said. "I feel it physically as it approaches time for a plane to crash. I feel it, and there have

been hundreds of plane crashes accurately predicted before the happening. I see the plane crash. I see the bodies.''

A child dies in its mother's arms, and you must share her grief.

A plane crashes in fog, and a hundred people are burned to death. You see it before it happens and you know that there is nothing you can do to stop it.

This is called the ''gift'' of prophecy.

Bernadine Villanueva claims to see visions of the future. Some of her terrible visions are accompanied by an inner-feeling that the disasters, the deaths, the sufferings can be prevented. And some of the people she warns listen to her.

There are, perhaps, five types of precognitive experiences.

At the most elementary level is *subliminal precognition*, or the ''hunch'' that proves to be an accurate one.

There is no slur intended in labeling this type of experience elementary. Some hunches have saved lives.

Next, would come *trivial precognition*, which takes place only a short time before the actual occurrence of a rather unimportant event.

Then, in the area of full-blown, meaningful precognitions, which indicate a power of mind not limited by space or time, there are *beneficial, non-beneficial,* and *detrimental* pre-visions.

In a beneficial premonition, the transcendent self may over-dramatize a future event in such a way that it proves to be a warning which is acted upon by the conscious self's characteristic reaction to such a crisis.

To take another example from Mrs. Rhine:

A young mother in Washington State awakened her husband one night and related a horrible dream. She had seen the large ornamental chandelier that hung above their baby's crib crash down into the child's bed and crush the infant to death. In the dream, as they ran to discover the terrible accident, she noticed that the hands of the clock on the baby's dresser were at 4:35.

The man laughed at his wife's story, rolled over, and went back to sleep.

Although she felt foolish for doing so, the young woman slid out of bed, went into the nursery, and returned with the baby. Placing the sleeping child gently between them, the woman fell at once into a deep sleep.

A few hours later, the young couple were awakened by a loud, crashing noise.

The sound had come from the nursery, and the couple found that the chandelier had fallen into the baby's crib.

The clock on the baby's dresser indicated the time as 4:35.

For the young woman's deep level of subconscious, the falling of the chandelier was a *present* fact that was still a *future* fact for her conscious self.

The absence of the baby in its crib was also a present fact to the transcendental self because it was aware of how the conscious self of the young mother would react if she knew the safety of her child was threatened.

To stimulate the woman to action, the deep level of her psyche formulated a dramatic precognitive dream with an attached tragic ending. The future, therefore,

had not been altered by the woman's action, only implemented.

Volume L, Number 3 of the *Journal* of the American Society for Psychical Research carries a fascinating account of statistical research conducted by William E. Cox, which seems to indicate that subconscious forewarnings (or "hunches") may keep people off accident-bound trains.

Cox selected passenger trains for his study for two basic reasons:

First, the passenger-carrying capacities of airplanes, ships, and buses is fixed, while a train can add or remove cars as the traffic demands.

Second, subways and buses do not keep the kind of accurate records of passenger traffic that would be required for such a narrow statistical study as the one Cox was about to conduct.

To prove his hypothesis, Cox needed to obtain both the total number of passengers on the train at the time of the accident and the total number of passengers on the same train during each of the preceding seven days, and on the 14th, 21st, and 28th day before the accident.

Cox compiled separate statistics for Pullman passengers. He reasoned, quite logically it seems, that, as Pullman passengers had usually reserved their space on the train sometime in advance, they would be less likely to give credence to a subliminal precognition or a hunch that they should not carry out plans made previously. Also, someone who has established a thought-pattern of a business or pleasure trip and has been contemplating the activity for a number of days would probably have a mind that was hyperactive rather than in the relaxed state

so conducive to "psi" phenomena.

The statistical tables compiled by Cox demonstrated the astonishing evidence that passengers did avoid accident-bound trains.

In a study that concerned 11 train accidents, seven of the 11 carried fewer coach passengers than they had carried on the previous day; six carried fewer passengers than they had the same day on the preceding week, and four carried the lightest loads of the eight-day period.

In an investigation of 17 accidents involving Pullman passengers, ten of the trains carried fewer passengers than they had on the same day of the previous week. Five carried the lightest load of the previous week. Five carried the lightest load of the eight-day period.

Cox later extended his research to include 35 accidents and found that his data applied to 80 percent of the cases. With the final results of Cox's figures, the odds are better than 100 to 1 that some form of "psi" was involved rather than pure chance.

Cases of detrimental precognition are interesting to analyze, because in these instances, the act of foreseeing seems almost to have helped to produce the unfortunate result.

A graphic example of detrimental precognition would be the dream that occurred to Ralph Lowe on the night before his horse, Gallant Man, was to run in the 1957 Kentucky Derby.

Gallant Man, an odds-on favorite to win, had the added advantage of being ridden by Willie Shoemaker, one of the top jockeys in the United States. Mr. Lowe, therefore, could not be blamed when he awoke in anger and consternation at what he

had witnessed in his dream.

He had "seen" Gallant Man leading the pack coming down the home stretch. It appeared to be an easy victory for the Derby favorite. Then, inexplicably, Willie Shoemaker pulled up and allowed another horse to cross the finish line ahead of Gallant Man.

That morning before the race, the disturbing dream still adding to his already nervous state of mind, Lowe told Shoemaker, "Don't pull him up short, Willie!"

The jockey frowned at the owner's peculiar admonition. Why would Lowe say such a thing? No jockey in the history of the Kentucky Derby had ever pulled a horse up short of the finish line.

That afternoon, when the race was run, an incredulous crowd at the Derby saw Willie Shoemaker mistake the 16th pole for the finish line and pull up Gallant Man.

Iron Liege pounded by the horse that had had a comfortable lead coming into the home stretch and won by half a length.

Mr. Lowe's precognition had indeed been an accurate and certainly a detrimental one. If he had not planted the notion of pulling the horse up short in Willie Shoemaker's mind, the incident might never have occurred to the experienced jockey.

In 1934, H. F. Saltmarsh issued a report to the London Society for Psychical Research in which he had made a critical study of 349 cases of precognition. Saltmarsh established the following conditions which would, in his estimation, make a case of precognition wholly satisfactory:

(a) It should have been recorded in writing or told to a witness or acted upon in some significant manner *before* the subsequent incident verified it.

(b) It should contain a sufficient amount of detail verified by the event to make chance coincidence unlikely.

(c) Conditions should be such that we can definitely rule out the following as explanations: telepathy and contemporary clairvoyance, auto-suggestion, inference from subliminally acquired knowledge and hyperaesthesia.

Saltmarsh used these criteria to proclaim 183 of the 349 cases as being wholly satisfactory cases of precognition.

Saltmarsh theorized that what we call the "present moment" is not a point of time, but a small time interval called the "specious present."

According to his theory, our subconscious minds have a much larger "specious present" than our conscious level of being. For the subconscious, all events would be "present."

If, on occasion, some of this subconscious knowledge were to burst into the conscious, it would be interpreted as either a memory of a past event or a precognition of a future event.

We know that the past is neatly catalogued somewhere in our subconscious. Some "psi" researchers, such as H. F. Saltmarsh, believe that all events—past, present, and future—are part of the "present" for the deeper transcendental mind.

There are certain kinds of precognitive experiences that can be easily identified as part of the normal process of the subconscious.

A woman dreams of coming down with the

measles and laughs it off. She did not succumb to the disease as a child, why should she weaken as an adult?

In two days, she is in bed with the annoying rash covering her body.

Rather than judge this to be a prophetic dream, we might better regard the experience as an example of the subconscious mind being much more aware of the condition of the inner body than the superficial mind.

In other cases, a keen intellect and a great awareness of one's environment will enable one to make predictions. Much of the affluence of our contemporary economy, from stock market juggling to hemline raising, is based upon the ability of certain knowledgeable people to make predictions concerning the preferences of a mass society.

In contrast to these "explainable" predictions, however, are the many examples of men and women who seem beyond any doubt to have experienced precognitions. This "power of prophecy" rested not in some occult knowledge, but within the transcendent self, which seems to be aware of events that belong in the realm of the future for the superficial self.

CHAPTER THREE

The Remarkable Power of Clairvoyance

In early March of 1964, Dennis Hargus, a nine-year-old boy from Mesa, Arizona, was lost in the mountains near Prescott, Arizona.

Dennis had wandered away from breakfast at the YMCA camp near Groom Creek, and when it occurred to the boy that he might be lost, he remembered how his parents had always stressed that if he should one day find himself in such a predicament he should stop and think, and not panic.

Dennis made his way to the top of Maverick Mountain "so I could look down and see where I was."

He fashioned a crude brush shelter next to a large log, crawled in, and pulled his sweatshirt over his head, because: "I was afraid of the dark."

If Dennis had been older, he might perhaps have become frightened to the point of panic by the dropping temperature. That night it chilled to 12° F.

Dennis' parents, the counselors at the YMCA camp, and volunteer searchers reluctantly called a halt to the search until morning. Rugged terrain made searching after dark an impossibility.

Virgil Maxwell, a retired rancher, shut off the news on the radio and shook his head sadly. He was aware of what a night's exposure could do to the lost boy, and he was worried. If only there was something that he could do to help little Dennis.

Still thinking of the lost boy, Virgil Maxwell prepared for bed and, after several restless minutes, fell asleep.

During the night, the retired rancher had a vivid dream of the lost boy. He saw that Dennis was on Maverick Mountain, and he recognized the general area. In his dream, the boy was caught on a white picket fence and could not get loose.

Early the next morning, Maxwell saddled his horse and headed directly for the spot that he had seen in his dream. He called out the boy's name, and Dennis answered: "Who is it?"

The rancher carried Dennis down the mountain to his waiting family. The boy's trouser legs were frozen stiff and colored with frost—symbolized, perhaps, by the "white picket fence" in Maxwell's dream.

"I dreamed right where he was," Maxwell told the boy's grateful parents.

The body of 17-year-old Van Allen, Jr., of Jackson, Mississippi, had been lost for eight days when, on the night of April 11, 1964, Mrs. James F. "Billy" Runnels had her dream.

Mrs. Runnels and her husband had joined the searchers on that day, and had returned, weary and in despair that the body of the youth would never be

recovered. He had drowned in the Pearl, a treacherous river known to be full of sink holes and whirlpools that had sucked many humans and animals down to a watery death. More than one victim's body had never been recovered. Regrettably, it appeared as though that would be the case with the body of the unfortunate teenager.

Then, as she lay drifting off into sleep, Mrs. Runnels suddenly "saw" and immediately recognized a particular curve of river three miles south of the city water works dam. There, caught on a log in midstream, Mrs. Runnels saw Van's body, clad in blue swim trunks.

Mrs. Runnels sat up in bed and told her dream to her husband. She waved down his protests that searchers had already passed that spot a dozen times without seeing a thing. The dream had seemed so real that Mrs. Runnels insisted they put out their boat in the morning and investigate.

The next morning, accompanied by a young neighbor, Wyatt Bridges, the Runnels launched their boat in the midst of a driving rainstorm.

Then, as they rounded the river bend that she had seen in her dream, Mrs. Runnels caught a flash of blue near a log. As they neared the log in midstream, they saw the body of Van Allen, Jr., just as it had appeared in Mrs. Runnels' dream.

"I have never experienced this sort of thing before," Mrs. Runnels later told newsmen. "The whole thing, the dream and then finding the boy's body, gave me an eerie and queer feeling."

Eerie though such experiences may be to the percipients, a clairvoyant dream is by no means uncommon. Factually substantiated reports abound

confirming clairvoyant dreams that have led to the discovery of a missing child, the location of a lost object of value, or the recovery of a corpse. There seems little room for doubt that dreams may sometimes be clairvoyant and precognitive.

The way in which sleep or a trancelike state opens the door to the subconscious of man, wherein lies the power and knowledge of the transcendent self, has been observed many times.

As long ago as 1849, the famous mathematician, Augustus De Morgan, wrote of his first experience with what came to be known as "traveling clairvoyance."

The early mesmerists (hypnotists) carried out a great many experiments during which the subject would be asked to "go somewhere" mentally and to describe what he saw. Some truly astonishing reports came out of these early experiments. It is regrettable that such tests were not encouraged by the scientific establishment.

In the particular experiment of which De Morgan wrote, the mathematician told of dining at a friend's house which was about a mile from his own. De Morgan's wife was not present, having remained at home to treat a young epileptic girl with mesmeric therapy.

When De Morgan returned to his home, his wife greeted him with the words: "We have been after you."

While in a hypnotic trance the girl—whose clairvoyant abilities had been demonstrated on numerous other occasions—had been instructed to "follow Mr. De Morgan."

When the girl's mother had heard the name of the

street on which the mathematician could be located, she told Mrs. De Morgan, "She'll never find her way there. She's never been so far away from Camden Town."

In a moment, the girl announced that she stood before the house. Mrs. De Morgan told her that she should knock at the door and go in.

The hypnotized clairvoyant answered by saying that she could not knock at the door until she had entered the gate.

Mrs. De Morgan was puzzled at this, and it was only upon Mr. De Morgan's return that the mystery was explained. Having never been to this particular friend's house, Mrs. De Morgan was not aware of the fact that the house stood in a garden and that the front door was reached only after one had entered at the garden gate.

But the hypnotist had bidden her subject to simulate entering the house and to continue in her pursuit of Mr. De Morgan.

The girl said that she was inside the house and could hear voices upstairs.

She "walked" up the stairs and gave a detailed description of the people assembled, the furniture, objects, pictures in the room, and the colors of the drapes and curtains.

De Morgan, admittedly awed by the clairvoyantly gained information, verified that each detail was precise and exact. He was even more astonished when the girl repeated the conversations she had overheard and described the dinner menu.

The Netherlands' Gerard Croiset is one of the most gifted clairvoyants in the world today. Perhaps the

most remarkable of the many experiments that have been conducted with Croiset is a seemingly endless series of chair tests.

Devised for Croiset 19 years ago by Professor Tenhaeff of the Dutch Society for Psychical Research, the test was first accomplished by the clairvoyant in October of 1947. From the very outset the results were startling; Croiset has since repeated the experiment several hundred times before scientists in five European nations.

The test itself is conducted quite simply. Croiset is taken to a theater, an auditorium, or a meeting house, where a chair number is selected completely at random by a disinterested third party. Croiset then predicts, anywhere from one hour to 26 days, who will sit in the chair.

The descriptions given by the paragnost (as such sensitives are called in Holland) are never vague and generalized but quite exact and astonishingly detailed. Often, not only is the individual's appearance described but also characteristics of his personality and even certain emotional difficulties which the subject may be experiencing at the time. Sometimes Croiset sees the subject's past and is able to predict things about the person's future.

Another brilliant Dutch clairvoyant, Peter Hurkos, manifested latent powers after he had suffered a fractured skull in June, 1943. After the Second World War, Hurkos began to devote most of his time to psychic crime detection.

In one of his first cases as a psychic sleuth working with police, Hurkos had only to hold the coat of a dead man to be able to describe the man's murderer in detail that included the assailant's eye glasses, mustache, and wooden leg. When police admitted

that they already had such a man in custody, Hurkos told them where the man had hidden the murder weapon.

In June, 1964, Croiset was consulted in the murder case of the three Mississippi civil-rights workers, James Chancy, Andrew Goodman, and Michael Schwerner. Via trans-Atlantic telephone wire, Croiset accurately described the area where the three young men's bodies would be found and correctly implicated the local law enforcement officers as participants in the slayings. Although the FBI later made no formal acknowledgement of the clairvoyant's aid in the case, according to writer Jack Harrison Pollack, the law enforcement officers actively sought information from the Utrecht sensitive.

Another unknown power that the common man has utilized for centuries is that of dowsing for water with the forked stick.

Few manifestations of "psi" have been more hotly debated than that of dowsing. On the one hand is the pronunciamento of the scientific establishment, which declares that locating water by means of a forked stick is utter nonsense. On the other side of the argument are those men and women who go about locating water with their forked maple twigs, completely impervious to the ridicule visited upon them by the skeptics. They could not care less whether or not a laboratory technician believes that water cannot be located in such a manner. All they know is that it works and that they have been finding water in just that way for years.

Author Kenneth Roberts stated in his book, *Henry Gross and His Dowsing Rod*, "Not all the derision of all the geologists in the world can in any way alter the

unfailing accuracy of the dowsing rod in Henry Gross's hands. Not all the cries of 'hokum,' 'curious superstition,' 'fanciful delusion,' 'hoax,' 'witchery,' 'pseudo-science,' can destroy or even lessen the value of Henry's dowsing . . ."

I have included dowsing in the general realm of clairvoyance, because, to me, the twig in the hand must serve as a stimulant to the greater knowledge of the transcendent self in much the same manner as the photograph of a missing child serves to establish psychic rapport for the clairvoyant power of the psychometrist.

The *modus operandi* of the dowser seldom varies.

He grasps the ends of a twig firmly (I have been told that peach, apple, and maple seem to work best) with palms upward. As he starts his search for water, he carries the butt of the stick pointed upward. When he nears water, he can feel the pull as the butt end begins to dip downward.

When the dowser is over the water, the twig has been bent straight down, having turned through an arc of 180 degrees. A stick of brittle wood will break under the grip of a dowser as the butt moves downward. Pliable twigs will twist themselves down despite an effort to hold them straight.

For nearly 20 years, the town officials of Swampscott, Massachusetts, sought a lost water supply, until, in the summer of 1963, after modern methods of detection had failed, they applied the ancient technique of dowsing with immediate success.

Swampscott's administrative buildings are housed in the former mansion of the late Elihu Thomson, cofounder of General Electric Company. Each summer, the residents of the town had been forced to ration their water supply. Old-timers said that

Professor Thomson had located an independent supply of water, but no one could remember where it was.

Ever since Swampscott had purchased the old mansion in 1944, the Department of Public Works had conducted a diligent search for the underground water supply. Nothing had worked—including a mine detector—and the townspeople were about ready to give up.

Then, half-jokingly, someone suggested dowsing. Superintendent of Public Works Paul A. Polisson was skeptical, but he decided that they had tried everything else. Fifteen minutes after Polisson and a group of men had set out with forked twigs in their hands, "Dutchy" Emery, a 56-year-old laborer, located the lost water supply.

Later, his companions testified that the stick had moved downward with such force that it had scraped skin off Emery's thumb.

A backhoe operator dug a hole nearly five feet deep at the spot where Emery's bending twig had indicated. In awe, the men stared at the pipe that had been unearthed.

Polisson wrenched a cap off the pipe and dropped a weighted string into the opening. There was 28 feet of pure spring water in the pipe, enough to get the lawns of Swampscott through the worst drought.

Nearly 20 years of digging and searching had accomplished nothing. In 15 minutes, an amateur dowser with a determined twig and a scraped thumb had located a lost water supply.

A scientific explanation? There is none. Not in acceptable scientific jargon. As in all "psi" phenomena, the answer lies in the subconscious power of the transcendent self.

Henry Gross, the greatest practitioner of dowsing the world has even known, located water on parched Bermuda by dowsing a map of the island spread on the floor of his home in Maine.

In 1953, UNESCO sponsored a committee of prominent European scientists in their study of radiesthesia (dowsing). Their carefully considered report was that "there can be no doubt that it is a fact."

The *Academie des Sciences* of Paris has commented:

"It is impossible to deny the existence of the power, although its nature cannot be determined."

Five Nobel Prize winners have endorsed dowsing, and so has the Institute of Technical Physics of the Dutch National Research Council.

Well-watered herds of cattle and prospering communities in the dry Southwest offer impressive testimony to the prowess of the dowser. Yet, because not *everyone* can do it in a controlled and repeatable experiment, dowsing is denied general scientific acceptance.

For more than three decades, R. C. "Doc" Anderson has counseled visitors in his studio in Rossville, Georgia. Anderson has developed an international reputation as a clairvoyant and a prophet, and some enthusiastic tabulators have declared that his predictions—most of which appear in print in advance of the event—have racked up an impressive 91.34 percentage of accuracy.

Although he is now in his 70s, Doc Anderson still exhibits the strength and agility he once demonstrated as a circus strongman. He stands six-feet-two

inches and weighs over 300 pounds.

Always dramatic, always a bit on the flamboyant side, Doc Anderson added the ability to discover oil wells to his clairvoyant repertoire when a down-on-his-luck Texas oil man named John Shaw was drawn to his studio in Rossville. The incredible result of their meeting has been 17 straight producing wells without a single dry hole. Shaw is not at all reluctant to give all the credit for his enviable success to the extraordinary powers of Doc Anderson.

"I was having a lot of trouble," Shaw is quick to admit. "I'd go into the Petroleum Club, and they'd say, 'Please get away from me! Please get away from me! Don't get close to me! You're jinxed.' You know they didn't want me around. I was like a leper. I'd lease a piece of land somewhere, and everybody would go the other way. My nickname then was 'Dry Hole Shaw.'

"And it's not a nice thing to be in a hotel on your last go-around in a meeting and have somebody page, 'Dry Hole Shaw.' That sure didn't help me with my prospective investors too. I guess I was the world's champion dry hole driller. I thought the only place you could find oil was at the service station."

Shaw confessed that he had been so depressed that he had nearly committed suicide. "I had drilled 70 dry holes, lost everything I'd made before that dry period. I was at the end of the road. There was no way to come out of that 875,000 dollars in the hole. So I put a .45 to my head, and I pulled the trigger. It misfired. Then I read about Doc Anderson. I figured I had nothing to lose, so I went to see him."

Doc Anderson remembers their first meeting. "Mr. Shaw came into my office. He was distracted

mentally and physically, and he talked of suicide. And I asked him, 'How can you expect to be forgiven if you take your own life?' "

"Nobody even knew that I was coming to see Doc," Shaw stated. "I didn't even know I was coming there. I changed planes at the Los Angeles International Airport."

"John was the type of man that didn't believe in anything," Doc Anderson recalled. "In fact, I don't think he believed in me very much. At the time, I'm sure he didn't."

Shaw was astonished when Doc told him exactly why he had come to see him. " 'Son, you're in a lot of financial trouble,' Doc said when I walked into his office. 'You've lost over 800,000 dollars. You're the most skeptical man I've ever met in my life.' "

Doc talked to John Shaw for a while, then he told him that he was about to do something that he hadn't done for many years—leave his office. "Son," he said, "I think God has something in store for you. I think God has something in store for both of us. And I have a feeling, a spiritual feeling. My soul tells me to go with you."

The next morning the two men left for John Shaw's oil field, and as they walked across the leased land, Doc Anderson began to grow weak.

"I looked down at my hands, and my hands were bleeding," Doc said. "Naturally, for the first time, it shocked me, and I tell you, I sort of passed out. Just got weak. I felt my soul leaving my body."

The astonished John Shaw could think of nothing to do other than to try to stop the flow of blood with handkerchiefs. He tried to hold on to Doc under the arms, and he was amazed to feel the big man's body shaking violently.

"Now, I didn't know I was going to have stigmata," Doc recalled. "But I could feel it. I'd done it before. As my hands bled, my spirit left my body. Fact of it is, I didn't know exactly what was happening, but I learned afterwards, 'cause I was told.

"And they drove the flag where the blood dripped off in a little puddle. That was our first well, a very successful one. Since then, we have struck wells where geologists said there was no oil to be found."

Although the skeptics cannot deny the reality of the oil wells which Doc Anderson has dowsed through this unique method, they often characterize the bleeding hands as overdone theatrics.

John Shaw is quick to answer such criticism of Doc's abilities: "These original so-called theatrics first happened 2,000 years ago on a hill called Golgotha in Jerusalem. The day of miracles has not passed."

Doc Anderson has the following opinion of the stigmata that comes upon him when he is helping John Shaw find oil wells: "Stigmata will come on you when you're concentrating deep, when you're really trying to help someone. If I was trying to help myself, it wouldn't come. But when I'm trying to help someone who is in serious trouble and when I'm concentrating and praying, my body will become just like a log and the spirit will take over. When the spirit takes over, these things happen. The stigmata comes, and I pass out. I'm just like a dead man then."

CHAPTER FOUR

Psychic Crime Busters

On a summer night in Los Angeles, a man was murdered in an apartment house. The next morning, as the residents of the building left for work, they found pieces of the victim's body placed in their doorways.

Beyond its twisted brutality, this bizarre police case is unusual in one other significant way. Baffled by the lack of solid clues—and daring to be original in his search for the killer—a detective assigned to the case went to a beautiful woman for help. The woman was Kebrina Kincaid, and she is a psychic.

Kebrina Kincaid was shown a picture of the victim when he was alive. She was told no other details at that time. She only knew that a murder had been committed.

"This man was mutilated," she said at once. "I feel his head gone. I feel his head and his hands and his body being cut up. Do you know how this man

was murdered? Was he mutilated?"

The detective agreed that the psychic was correct in her grisly impressions.

Ms. Kincaid told the police officer that she had drawn a picture of what she believed the murderer to look like immediately after she had received the officer's telephone call. She gave her sketch to the detective, then asked a pointed question: "Is there an apartment building directly in front of the house where the man was murdered?"

Pausing only for the detective's affirmation, the psychic continued: "Why is it that I feel he's not there? I mean, I get a picture of the victim being in this building, you know what I mean? It's like he's—I hate to say it—but kind of spread around the building."

"You would be right," the detective nodded grimly. "He's spread around the building."

Encouraged by the officer's response, Kebrina Kincaid permitted her psychic impressions to flow freely: "Okay, I see this man living in what I want to call a shack, because I see an apartment building in front of him; but in the back, I see a little lean-to. You can't even really call it a house. It's dirty and filthy.

"I'm seeing the picture of a knife. And I can see that there's a hose out front and some kind of a water faucet. The murderer has washed off the knife to get rid of the evidence.

"The manager of the building has something to do with it. I want to call him a 'penny-pincher.' He had something to do with the victim, 'cause I get an electrical feeling around him that is very strong. I see a light bulb, and I don't know whether that means anything to you or not?"

The detective confirmed that a light bulb had been placed by one of the parts of the dismembered body.

Moving quickly with her psychic flow, Kebrina told the officer that the victim had been very deliberately dismembered.

"Piece by piece," she said. "Like cut off a hand and put it here. Cut off a head and put it there.

"Pennies. Pennies are very important, because he was a penny-pincher. I see pennies next to the parts, and I think the light bulb—that's where the light bulb came in! The man was a penny-pincher, because he wouldn't pay his electric payment or something. The man wanted electricity, and the manager wouldn't give him electrical things that he needed.

"The murderer was more or less indebted to the manager, so he said, 'Okay, you penny-pincher, here's a body for you. And here are all the parts all over your place. Now you clean up the mess.'

"If you can find who this man was living with," Kebrina concluded her impressions for the police, "you'll know who the murderer is. If you can find out who his roommate was, you'll solve the crime."

The detective who sought the services of a psychic in a desperate attempt to solve a crime was forthrightly blunt in his assessment of Kebrina Kincaid: "Although it is not a department policy to use psychics, we need physical evidence to report. I took my partner with me on this case. He was a nonbeliever, but he walked away from Ms. Kincaid a believer. He was amazed, and so was I."

The talented Kebrina Kincaid has every right to be justifiably proud of her track record as a psychic crime buster.

"In the past year and a half, I've been instrumental in helping the police solve six murders,"

she said. "And I've actually found 24 missing children.

"I work with the Los Angeles District Attorney's Office and a number of district attorneys throughout the United States, Canada, and even Europe. They've been very good about working with me. Most people think that it would be kookie to work with a psychic, but we have a very intelligent police force now. I think that they're finally accepting psychical research as a science, and I think this is something that will be more accepted as time goes on.

"I think people are beginning to realize that there's more to this world than what you can just see, feel, taste, and touch. People want all the help they can get and, fortunately, I've been able to prove myself. Every murder that I've worked on, I've solved. Every child I've ever looked for, I've found."

Clairvoyants have been cooperating with law enforcement agencies for years, but, usually, as it is meticulously pointed out, in an "unofficial" capacity—the Dutch police being among the very few official agencies who openly consult clairvoyants for assistance in crime detection. In the United States, England, and Canada, in spite of some astonishing results achieved with the help of psychics, the official policy is to discuss such important cooperation only in "off-the-record" interviews and unofficial statements.

Even the most skeptical, however, must acknowledge that cases like the following rise above the level of sheer guesswork and make a strong case in favor of spontaneous "psi" phenomena.

When Charles King shot his partner, Edward Hayward, in the Alberta woods on a moonlit night in

September, 1904, the greedy prospector made absolutely certain that there were no witnesses to his vicious betrayal. Being a practical materialist, Charles King could not possibly have guessed that a witness to the murder existed more than 6,000 miles from the scene of the crime.

Back in England, the victim's brother, George Hayward, had, in a dream, "seen" the murder committed as vividly as if he had been an on-the-spot witness.

When word of his brother's murder reached England, George Hayward reported his dream and it provided the necessary lead for officials to arrest Charles King. George Hayward went to Canada to attend the trial, but his testimony was not admitted into court records. Everyone connected with the investigation remarked, however, that the dream had been a remarkable coincidence.

In 1930, another remarkable "coincidence" occurred when Professor Gladstone, a mentalist, paused in the course of his act in a theater in Beechy, Saskatchewan, pointed to a man in the audience, and said: "Your friend Scotty McLaughlin has been murdered."

His pointing forefinger next found Constable Carey of the Royal Mounted Police seated amidst the wide-eyed audience and told him: "And you are the man who will find his body. I will be with you when you do."

The next morning, the mentalist directed the officer to the murdered man's farm, described the death scene in detail, and led investigators to the spot in a field where the victim's corpse had been buried.

A number of law enforcement officers have dis-

covered themselves to possess clairvoyant powers. Patrolman Don Sabel of Grosse Pointe Woods, Michigan, is an officer with an uncanny knack for solving crimes before they have been officially reported.

One fall evening in 1960, Patrolman Sabel and his partner, Robert Sass, picked up the alert of a holdup.

According to the squawk box in their patrol car, Mr. and Mrs. Leslie Lambardi had been accosted in their home and robbed of a considerable amount of cash and jewelry. In their shock and excitement, the couple was unable to give an accurate description of the bandit.

"Can't blame the folks," Patrolman Sass sighed, "but they haven't made our job any easier by not being able to describe the thief. It may take quite a while to grab this character."

"Turn the car around!" Sabel suddenly shouted, a note of urgency in his voice.

Patrolman Sass blinked, and did as his partner had asked. It was a warm evening for Michigan in autumn, and the streets were filled with men and women strolling and window shopping. Sass was unable to notice anything unusual that may have accounted for his fellow officer's sudden excitement.

"Here," Patrolman Sabel nodded his head. "Stop here."

Without another word, the officer was on the street. He approached a man who was about to enter a restaurant and ordered him to halt.

On his person, the man carried $500 in cash and a woman's wrist watch. Startled, he confessed at once to having committed the Lambardi holdup.

About two months later, Patrolman Sabel had another one of his "hunches" when he brought two men in for questioning. The nervous men felt as

though they had stepped into some kind of "twilight zone" as the cop with all the answers began to grill them.

It was crazy! It was weird! But the patrolman knew everything they had done that night.

Just as Patrolman Sabel was completing his interrogation, Mr. and Mrs. John Herberling phoned the station house to report that they had returned from an evening out and discovered that their home had been burglarized. The police chief was able to inform the astonished Herberlings that Patrolman Sabel had already arrested the culprits and had just obtained their confessions.

Clairvoyant dreams and "hunches," although never accepted officially into police records, are usually given some respectful attention and, if they prove to be accurate, are at least granted the pseudo-dignity of being termed "a coincidence."

A "professional" clairvoyant, however, may run a certain risk when he offers his services to the police.

The celebrated Edgar Cayce, an incredibly gifted clairvoyant, who used his talents primarily in the diagnosis of diseases, was once consulted in a murder case. Cayce, while in trance, recreated the scene in minute detail and identified the murdered girl's sister as her slayer.

When law enforcement officers followed up the lead, they were astonished to find themselves with a confessed murderer on their hands. Cayce's satisfaction in aiding the police was soon dimmed when an officer appeared with a warrant for his arrest.

The police chief had reasoned that the only way that the psychic could have known so much about the murder was to have somehow been an accomplice.

Only rapid-fire talk of "psi" and the testimony of several corroborating witnesses allowed the befuddled police chief to retreat to his customary bailiwick.

A similar incident occurred to a young Norwegian psychic named Ingeborg Dahl. The young woman had demonstrated remarkable ability with predictive and clairvoyant automatic writing and had been encouraged by some close friends to develop her "psi" talents.

Others, however, felt that Ingeborg's predictions were pure luck and coincidence and that she had no genuine psychic abilities at all. These skeptics were shocked at the girl's "bad taste" when she declared that she foresaw her own father's death by drowning.

In the summer of 1934, the elderly retired judge was seized with cramps while swimming at Hanko, and Ingeborg Dahl's prediction came true. But the daughter had not foreseen the bizarre turn of events that followed her father's death.

The same skeptics who had once laughed off her predictions as coincidences, then charged her with the murder of her father. According to their allegations, she had drowned her father in an attempt to *prove* her prophetic powers.

For a time, the trial of Ingeborg Dahl greatly resembled that of a medieval witch hunt. Representatives from the Norwegian Society for Psychical Research were denied the right to offer expert testimony in order not to offend the scientific establishment.

Fortunately for Ingeborg Dahl, the prosecution was unable to develop enough solid evidence to support a murder charge. After an extended trial, it was decided that Judge Dahl's own presentiment of death

may have produced a kind of hypnotic suggestion that led to his drowning.

Perhaps one clairvoyant had such hazards in mind when he told me: "People must be very cautious when they go about developing their powers of clairvoyance. True that these powers lie latent within all and can be encouraged, but I really feel that one should not consciously cultivate such talents. If God wishes an individual to be clairvoyant, this ability will develop in spite of the individual. Possessing this gift can be a trial, however. Our society just isn't ready for it yet."

Powerful emotions like fear and dread, coupled with the pain of injury or death, all seem to be important aids to the clairvoyant in receiving extrasensory impressions of the missing, the murdered, and the victims of misdeeds. When these powerful elements are removed, the clairvoyant is often unable to make any positive "connection" with the case in question. It has been noted, for instance, that when a psychometrist has been given an object belonging to an insane person, the sensitive's impressions reflect the same jumbled thinking as the subject. Missing persons suffering from amnesia are also difficult to make "contact" with, because in such cases the "fear signals" are not being broadcast.

Remarkable use of psychics has been made by police agencies around the world. Whether or not this fact is made mention of in official reports is perhaps immaterial, as long as the talents of these gifted people are being utilized.

One would hope, though, that some day soon "psi" phenomena will have its official day in court and be acknowledged as the magnificent mental tool it has so often proved to be.

CHAPTER FIVE

Dramatic Powers of Telepathy— The "Mental Radio"

Distance seems to have no effect on telepathy or clairvoyance. Equally remarkable results have been achieved when the percipient was a yard away from the agent or when the experimenters were separated by several hundred miles.

Dr. S. G. Soal, the British researcher who has conducted extensive tests with "mind-readers," has written:

"In telepathic communication it is personality, or the linkage of personalities, which counts, and not spatial separation of bodies. This is what we might expect on the assumption that brains have spatial location and spatial extension, but that minds are not spatial entities at all.

"If this is true then there is no sense in talking about the distance between two minds, and we must consider brains as focal points in space at which Mind produces physical manifestations in its interaction with matter."

There are many examples of long-range telepathic communication.

In 1937 a Russian flyer, Sigismund Levanevsky, set out on what was then a daring flight over the polar regions of the earth. The flyer and his five crew members vanished without so much as a whimper of their shortwave, and the Soviet government prevailed upon a well-known British Arctic explorer, Sir Hubert Wilkens, to conduct a search for the missing airmen.

Just before the explorer was to leave on his search, October 15, 1937, he had lunch with Harold Sherman, a psychical researcher and author, and the two men agreed to attempt to remain in contact with each other by telepathy during the days of the search. They agreed to a time when they both would concentrate on telepathic rapport—11:30 to midnight on Monday, Tuesday, and Thursday evenings—and also on the type of information which they would try to convey. Sir Hubert would try to "transmit" specific information concerning the position and progress of the expedition.

On the first, and all succeeding sessions, Sherman retired to his study and darkened all the lights before sitting in his chair facing a blank wall. He kept a pad and pencil at his side and a flashlight, but that was all.

As he began concentrating, he almost immediately began receiving a series of vivid, yet very confused, images of what appeared to be the Arctic. He described them as "a maze of kaleidoscope scenes."

Not quite certain what to make of the images, Sherman realized that such transmission, if indeed it were transmission, was of no use since no intelligible information was transmitted. His desire was to get a

clear picture of what the explorer was in the process of doing. He let this idea flow through the conscious portion of his mind, and by the force of his will, the maze of images congealed into one.

At that time, Wilkens was over a thousand miles away, but the images were very vivid. Sherman was disappointed, however, when a few days later he received a letter from Sir Hubert stating that the man had found it impossible to spend the time allotted for the attempt at telepathic communication. The demands of his search mission took up every waking moment of his time.

Nonethless, Sherman wrote the impressions that he thought he had received from the explorer in a letter and sent them to one of his bases in the Arctic. Both men were surprised to find that the images which Sherman received had indeed been of things that Wilkens had observed.

The transmission had occurred even without any conscious effort on Wilkens' part.

The men continued to work in the same fashion: Sherman collecting images and then transmitting them by mail to the Arctic bases, Wilkens mailing Sherman the corroborating accounts.

The information was never as precise as a formal report would have been, but it was surprisingly accurate. Sherman was able to determine the location of the expedition, the events which the explorer observed, and the mechanical difficulties Sir Hubert was having with the plane that he flew.

Reginald Iversen, who had been hired by the *New York Times* to keep in radio contact with the search expedition, found that the sunspot and magnetic conditions made regular communication impossible, and he was able to get through to the search party on only

a relatively few occasions. In an affidavit, which the radioman signed after the unsuccessful search for the Russian flyers had been completed, Iversen testified that Sherman had received more accurate knowledge via telepathy than he had been able to gain from his sporadic radio contact with Wilkens.

Thus there is reason to expect that information can be transferred with the use of telepathy. But even if such transmission can be established, there are still many questions which must be answered before its value for interstellar communications can be determined.

For example, the exact nature of the energy involved is yet to be identified. If telepathy is electromagnetic in character, then it would be impossible for it to travel faster than the speed of light, and it would not be of any advantage over conventional communication.

Space age travel has put several thorny problems to the men who dream of traveling to the stars. It is unfortunate, but true, that conveying information energy by means of electromagnetic waves is a time-consuming process.

A message sent by conventional radio from the sun takes over eight minutes before it arrives at the earth.

A future explorer at the fringes of the solar system, sending a message from the frozen crust of Pluto, for example, will have to wait at least eight hours for a reply by conventional means.

Once man gets out of the solar system and to the nearest stars the time lag will be measured not in minutes or hours, but in years.

Some scientists hope that "psi" research may come up with the answer that will eliminate the time lag problem in space age communication.

On February 3, 1971, FM radios across the United States and Canada began to report the startling news that one of the three astronauts on his way to the moon via the Apollo 14 shot was conducting "highly serious and highly secret experiments with mental telepathy."

Earth News Service, a San Francisco based publishing corporation that provides news items primarily for FM radio stations, reported that the telepathy tests involved astronaut Edgar Mitchell and psychic Olof Jonsson of Chicago. Jonsson refused to comment on the news item, but Earth News learned from other sources that, at prearranged times, Mitchell and Jonsson would concentrate on the five symbols of a standard ESP testing deck—cross, square, circle, wavy lines, and star.

An "insider" was quoted as saying that the tests had been stimulated by numerous reports of similar experiments in telepathy being conducted "with success" by Russian astronauts.

The same insider said that the National Aeronautics and Space Administration's complete secrecy in the matter was due to "old fashioned embarrassment about experimenting with parapsychology in highly scientific work."

NASA, learning of the news leak, issued a prompt denial of the details reported in the story. A spokesman for NASA denied all knowledge of any experiments involving ESP and astronaut Mitchell.

But by February 9, during the astronauts' splashdown, CBS Television News, which had done some checking on its own, announced that while Mitchell had been in space, he had conducted some ESP experiments with a Chicago engineer. That night, during CBS's regular evening news, Walter Cronkite

referred to the experiments in greater detail and explained the process of the tests against a backdrop of ESP cards.

On February 13, the Associated Press, United Press International, and Reuters began sending word of the experiment to newspapers and other communications media throughout the world. However, the release, datelined Houston, emphasized that the experiment had been a "personal project" of Mitchell, which had in no way infringed upon his assigned duties and his obligations to NASA. According to *Life* magazine (February 26, 1971) Mitchell had, in deference to NASA, conducted the experiments during his rest periods.

News sources later released the information that Mitchell and Jonsson had completed six experiments of six minutes each, one on each of the three days before and after the moon landing.

Before each of the six-minute testing periods, Jonsson tried to spend half an hour meditating and preparing himself for reception of Mitchell's thoughts. During each experiment, Mitchell attempted to transmit to the psychic about 25 different images of the ESP cards.

Once the tests were completed, Jonsson sent his notations to the group of screening scientists who had selected him to be Mitchell's subject.

Edgar Mitchell, reportedly irritated over the unintentional news leak, told newsmen that he would release the results of the telepathic tests in what he considered "the proper time and the proper scientific journals." Mitchell had earlier stated that he could find no conflict between his fascination for psychic phenomena and the computers of Apollo 14.

"I am completely unable to separate science from theology, from art, from humanity," he said. "Man is a total thing; everything is a total thing."

Jonsson told Colin Leinster of *Life* that the world should be cautious in their expectations toward the initial U.S. outer space ESP test.

"This is our first try at this," Jonsson reminded the journalist. "If the results aren't too good, then it doesn't prove that ESP doesn't work through space."

The flurry of news concerning the telepathic experiment made front pages throughout the world, as well as television, radio, and magazine coverage.

I had completed work on *The Psychic Feats of Olof Jonsson* about a month before the news leak concerning the Apollo 14 ESP tests occurred. I told newsmen that, in my opinion, Jonsson was "the most gracious, sincere man you'd ever want to meet."

I went on to explain that Jonsson can employ ". . . clairvoyance, the ability to see things at a great distance; telepathy, the power of mind-to-mind communication; and psychokinesis, the ability to influence the movement of objects apparently by thought or will alone."

I enthusiastically hailed news of Jonsson's involvement with astronaut Mitchell in the outer space ESP tests.

In the *Journal of Parapsychology* (June, 1971), Edgar Mitchell published his own report of "An ESP test from Apollo 14."

In addition to Olof Jonsson, Mitchell said, three other individuals played at least partial roles as "receivers" in the historic experiment. Mitchell

writes that Subject A (Jonsson) was "known to have some reputation as being gifted with 'psychic' or parapsychical powers."

In regard to the others: "Another had shown seemingly impressive 'psi' ability in a more private capacity. The two others had offered enough promise of exceptional ability in one way or another to be recommended, and all four were willing to try." However, as the test progressed, Mitchell noted, only Subject A (Jonsson) and Subject B were able to complete the full schedule:

"Subject A was the most eager, and of the four, the most confident," Mitchell commented. "Also, he was the only one of the four to have participated previously in ESP tests of the formal type."

According to the open-minded astronaut, he conducted a series of preflight tests with Jonsson via telephone, "partly to warm up to the method, but mainly to aim at a sort of 'terrestrial control.' " Mitchell reasoned that the "preflight level of ESP efficiency . . . would be of comparative interest alongside whatever level was reached during the flight."

Mitchell prepared a supply of 75 cards of the standard ESP testing variety. He grouped these in sets of 10 and 25 cards with equal numbers of symbols in each. He was careful to shuffle the packs before their use in preflight testing.

In the preflight telephone tests with Olof Jonsson, Mitchell first used the 10-card packs 10 times, then he utilized the 25-card pack four times. In addition, Mitchell noted, Jonsson twice made only 15 guesses out of the 25-card run.

Subject B was called for one short run of 10, and

Subject C did one run of 25 between January 14 and 27.

In his report, Edgar Mitchell writes: "The main purpose of the preflight tests was attained in the case of Subject A (Jonsson); his short run results strongly suggest the presence of ESP. . . ."

Rather than actually taking a deck of ESP cards on board the space capsule, astronaut Mitchell decided to employ a different approach: "Columns of random numbers were prepared preflight and recorded on a blank page of the flight date file."

In order to accomplish this, Mitchell had prepared a deck of 25 cards with numbers one to five, five of each, and ". . . after extensive shuffling had drawn blindly from this deck eight columns of 25 numbers each, these columns to serve subsequently in the order of target symbols in the ESP tests."

Later, the numbers were converted to the standard ESP testing symbols of star, square, cross, wavy lines, and circle. Because of his NASA duties, however, the astronaut was only to "send" four of his columns.

Once he had returned to Earth, Mitchell was faced with the reality of an unintentional news leak about the experiment. As a result of the publicity, he received offers of assistance in tabulating the data from Dr. J. B. Rhine of the Foundation for Research on the Nature of Man (FRNM) and Dr. Karlis Osis of the American Society for Psychical Research. Four different analyses were included in Dr. Mitchell's report to the Summer Review Meeting of the Institute of Parapsychology in June, 1971.

In an analysis of the eight runs, four each by Subject A (Jonsson) and Subject B, the most consistent

scorers, the Apollo 14 ESP experiment yielded its most impressive results, with a total score of 51 hits "where 40 are expected from chance."

In an examination of the data for other signs of extrachance performance, the analysts at the FRNM noted that Jonsson had done better on the preflight tests involving the 10-trial runs and had scored 30 percent success. On Jonsson's flight runs ". . . it was found that the first 10 trials of the four columns (of 25) gave him all of the hits above chance that he obtained. These 40 guesses gave 15 hits, or 37.5 percent, where 20 percent is expected from chance; the other 15 trials (60 for the four runs) gave exactly 20 percent. Such a decline effect seems a good 'sign' of ESP."

Although the varying analyses yielded varying results that may all be subject to interpretation depending upon the bias of future analysts, Mitchell ends his report on a note of optimism. After stressing the point that the experiment had not been designed to test the effect of distance on ESP in "any adequately critical way," he concludes:

"If, as now appears, the experiment has yielded evidence of the operation of 'psi' ability under the unusual conditions, something has been learned. An opportunity for improvement of conditions, selection and preparation of subjects, and other circumstances might yield stronger effects . . . Certainly continuation (of 'psi'-space experimentation) would seem to be in order."

Argosy magazine quoted Olof as saying that he had been tested for ESP by a team of medical doctors prior to his receiving the invitation to participate in the Apollo 14 experiment.

When I visited Olof Jonsson in October, 1971, I

assured him that I was not doubting his word, but I wondered if he might have some evidence of such a preliminary examination.

Without hesitation, Jonsson excused himself from the sofa on which we were sitting, left the room, and returned moments later with a letter dated September 23, 1970. It was signed by a diplomat of the American Board of Surgery, who requested that his name be withheld for publication at the same time that he granted permission for the following letter to be enclosed in any publication.

To Whom It May Concern:

This is to state that I met with Mr. Olof Jonsson on the evening of September 12, 1970, in the Town and Country Motel. During the course of an evening dinner party, Mr. Jonsson had me, myself, shuffle 25 ESP cards and enclose them within their cardboard box and place them in my own pocket. Mr. Jonsson sat at least four or five feet from me during the course of this procedure. Numerous others were present . . . Within approximately 20 minutes, Mr. Jonsson announced that he would correctly name sequential order of at least 15 of the cards within my pocket. He enumerated on a separate slip of paper what he felt the sequential order to be. I thereupon examined the cards and found much to my amazement that he had correctly named the sequential order of 23 out of 25 cards.

Later on in this same evening, working alone with Mr. Jonsson, I myself shuffled the cards thoroughly both in front of me and behind my back out of sight of Mr. Jonsson. I thereupon began to place the cards face down on a table before me, and Mr. Jonsson began to tell me what they were even though I might have the card

covered with my hand. In this instance, within a period of less than five minutes, he correctly named in sequential order all 25 of the cards.

I must say, in all my personal experience with ESP, never have I seen such an amazing ability so obviously and factually demonstrated.

Olof Jonsson's basic philosophy is that that which governs a man's life is ". . . neither chemistry nor physics nor anything material, but a proper spiritual linkup with the powers that exist within his own psyche and the Blessed Harmony that governs the Universe."

It may be that Olof Jonsson is one of the psychics who can get us all to recognize that unknown powers deserving of our most serious study lie slumbering within each of us.

In 1930, the novelist Upton Sinclair published a record of experiments in telepathically transmitted drawings, which had been conducted with his wife and his brother-in-law, R. I. Irwin.

Mrs. Sinclair was always the percipient, and when Irwin was the agent, he "transmitted" from over 40 miles away. The agent would make a set of drawings of such simple items as a nest with eggs, a flower, a tree, and enclose each sketch in an opaque envelope.

At the agreed upon time, or later, Mrs. Sinclair would lie down on a couch and allow her mind and body to enter a state of complete relaxation. Experience soon taught her that other levels of mind would attempt to "guess" the sketch and thereby often confuse the true information which would come from a deeper level of authentic knowledge.

Mrs. Sinclair commented that, for best results in

such tests, one must develop the ability to hold in consciousness, without any sense of strain, a single idea, such as the petal of a flower. Association trains must not be allowed to develop, and, above all, no *thinking* about the idea must take place. A completely relaxed state of body and mind must be achieved.

It is difficult to measure the success of such tests with drawings, because often an idea associated with the drawing would come across rather than the actual sketch. In the Sinclair experiments of 290 drawings, 65 were judged successes, 155 partial successes, and 70 were failures.

Professor William McDougall said of the Sinclairs' experiments with their "mental radio": "The degree of success and the conditions of experiment were such that we can reject them as conclusive evidence of some mode of communication not at present explicable in accepted scientific terms, only by assuming that Mr. and Mrs. Sinclair either are grossly stupid, incompetent, and careless persons, or have deliberately entered upon a conspiracy to deceive the public."

Remarkable experiments have been conducted with primitive peoples to test the hypothesis that telepathy is an archaic means of communication, which, although remaining as a vestigial function of mind, was once the sole method for conveying ideas.

It has been observed that the primitive bushmen in Australia can accurately transmit thoughts, feelings, and ideas to friends and relatives several miles away. They also use "psi" abilities to locate missing objects, straying cattle, and thieving enemies.

The bushmen live a Stone Age existence. Their

normal sensory abilities have been heightened by their struggle for survival. Their eyes can identify objects at great distances without the aid of field glasses. Their powers of smell are probably on a par with that of a sensitive collie. Their ESP talents are even more remarkable.

Dr. A. P. Elkin, an anthropologist from Sydney University, was forced to rearrange some of his scientific thinking after he had conducted some studies among the bushmen. In his *Aboriginal Men of High Degree*, Dr. Elkin writes that although his arrival was never announced by messenger, drums, or smoke signals, each village was prepared for his arrival, knew where he had just come from, and was aware of the purpose of his wilderness trek.

Whenever the anthropologist heard of a case where a native claimed to have gained personal information telepathically from a faraway village, subsequent investigation proved the knowledge to be accurate. Whether the information concerned a dying parent, the birth of a nephew, or the victory of a successful hunt, the recipients' knowledge of the event was completely in accordance with the actual happening.

Dr. Elkin was told: "Thoughts, though invisible, can be sent flying though the air."

In controlled experiments, Sydney University psychologist Lyndon Rose found that the Australian bushmen consistently averaged better than 50 percent correct in dice guessing tests.

In one particularly impressive test, the psychologists placed a cigarette into a tightly sealed box. Three bushmen were asked to guess what the box contained.

One slightly more sophisticated than the others, promptly told the researchers that the box contained

a cigarette. The other two guessed that the box contained "tobacco and paper."

To increase the difficulty of the experiment, a cigarette holder was placed in the box and 10 natives were chosen at random to guess the contents.

Admitted separately to a sealed hut, the aborigines quickly responded to the challenge placed before them by the psychologists. Although none of them had ever seen a cigarette holder before, nine of them precisely described the shape, length, and color of the unknown object.

Many psychiatrists have developed a respect for "psi" research when, during the course of analysis, a close relationship that can only be described as psychic has developed between a doctor and his patient. Some doctors have reported patients who have related dreams that have dramatized actual incidents that the analysts themselves have experienced that day or even the week before.

In several cases, the key to a patient's mental disturbance has been located in a dream experience of the analyst. Reports have even been made of several patients of the same analyst sharing dreams or reenacting group or individual experiences, as if some strange circle of telepathic dreams had been established.

Dr. Jule Eisenbud, professor of psychiatry—Medical School at Denver, has said that the "psi" process should be used in analysis. "The psi process is a thoroughgoing part of the total behavior of the individual and as much of a determinant in the actions and thoughts of the patient as other types of stimuli."

Commenting on "psi" during therapy, Dr. S.

David Kahn, a New York psychiatrist, has written that ESP can often bring to the surface material which patients and analysts have repressed.

Dr. Montague Ullman of the department of psychiatry—Maimonides Hospital, New York, and director of the famous "Dream Laboratory", says that "many persons who are incapable of effective communication in normal ways can communicate at a telepathic level and surprise the therapist with a telepathic dream of a rich awareness even of the physician's problems.

"The telepathic dreams reported by patients in analysis are at times striking and often ingeniously linked to the dynamics of the treatment situation. But the occurrence of the dream is episodic and uncontrollable. It appears under conditions in which no advance preparation is made to exclude sensory cues."

"Psi" researchers have learned that the percipient's attitude is of great importance in achieving high ESP scores.

Personalities do enter into "psi" testing even as they do into other aspects of human relationships. A cheerful, informal atmosphere that is as unlaboratory-like as possible, encourages the successful functioning of ESP.

It has also been demonstrated that those who "believe" in their "psi" powers score consistently higher than those skeptics who regard it all as a lot of nonsense.

Although the agent in the laboratory must be careful to create and foster a friendly and cheerful atmosphere, spontaneous "psi" seems to work best under conditions which Dr. Jan Ehrenwald terms a

"state of psychological inadequacy." Naming this state of "psi" readiness the "minus function," Dr. Ehrenwald believes that "a necessary condition for telepathic functioning is a state of inadequacy or deficiency, such as loss or clouding of consciousness (sleep, hypnosis, trance, fever, brain defects)."

The "psi" researcher faces another risk in the laboratory when he is engaged in the long-term testing of a percipient: the decline effects in ESP that can be brought on by sheer boredom in the method of testing.

The exercise of "psi" ability does sap psychic energy and even excellent performers invariably score higher when they are fresh. Once the novelty of the test has worn off, the interests of the percipient wander elsewhere, and so, apparently, does his ESP. Once again one is reminded of the difficulty of forcing "psi" into the laboratory in strenuous attempts to satisfy orthodox science's demand for controlled and repeatable experiments.

It is interesting to note that, on the average, a man is more effective as sender and a woman is more effective as a receiver. This seems to apply to spontaneous instances of telepathy and other functions of "psi", as well as to roles assumed under laboratory conditions.

Laboratory tests also demonstrate that percipients often achieve better results if the agent is of the opposite sex. Perhaps this is one more indication that "psi" is a fundamental and natural force that must be included in any total concept of man and his world.

CHAPTER SIX

Traveling Through Space in the Spirit Body

Off the coast of Fort Lauderdale, Dr. Ray Brown, a physician and an amateur diver, experienced a most extraordinary event—40 feet beneath the surface of the ocean. He had been attempting to free an eel from his diver's glove, when he began to run out of air. In the excitement of struggling with the eel, he had forgotten about that most necessary of elements in an undersea diver's existence—oxygen.

In Dr. Brown's own words:

> I didn't experience fear at this point. I was excited about whether I would make it or not, but the worst I expected was to pass out—which some divers do when they run out of air. So I relaxed and started up.
>
> I didn't become excited or fearful until the Ft. Lauderdale tour boat pulled over, and I started looking up through the glass ports at all these people.

> I don't know who was putting on a show for whom. Apparently I was the showpiece this day, as the announcer was announcing, "Look at the divers."
>
> So I had to scoot to the side, trying to survive, brushing past the large props.
>
> I went to the side of the boat.
>
> A speedboat decided to squeeze between the tour boat and our anchored boat. I just broke the surface in time to see the front of the boat right at my head.
>
> I rolled forward as the boat struck me. I slid right down the center of the boat, and I went through the prop. This drove me down in the water approximately 40 feet.
>
> All kinds of thoughts went through my mind. I was worried about what was happening. And I realized that I was dying, that this was death.
>
> I could see a little trickle of blood flowing past me. I felt shock. My arms were extended. I was just floating free.
>
> At 40 feet you're weightless. You don't go up or down—you just float. It's just like being in space.
>
> My awareness with full vision was traveling outward, and I was touching other planets.
>
> I was aware of going beyond this universe into other galaxies—all 360 degrees, expanding.
>
> I observed other life forms, other worlds with people. It just kept going and going.
>
> I was shaken away from this when I felt a hand reach up and grab my shoulder. Then I was aware of someone pushing me, pulling me through the water and pushing me to the surface. Then after being pushed up to the deck of the boat, I was lifted into the Coast Guard helicopter.
>
> The paramedics were shining lights into my eyes, and they were talking with each other, saying, "He's dead."

And all the time I am very awake, and I am literally to myself shouting, "I'm okay!"

But they don't . . . my voice isn't working. Nothing's happening. Until they landed on the hospital pad and used the respirator on me, I was still quiet.

Then all at once this switch that had turned off—at once I felt it turn on. And the life-force jumped back into my body! It was sort of like an electric shock.

As a doctor, I realize it's not an easy thing to explain how something like this can happen. Logically, you do not survive after four or five minutes without air. The only explanation that I have is that in this experience my body did in fact shut off, and by not having any requirements, my organs survived this experience.

All at once a deep relaxation came over me. I felt as though someone had thrown a switch, and everything in me relaxed. I could see sea life, see all of the tropical fish. I was so absorbed in this beautiful scene—with a clarity that I had never had before—that I forgot all about what was happening to me physically.

And this awareness, this visual impact, grew. It was so intense. It was like dropping water in a pond, and it began to expand like a wave. It kept growing and growing, and I expanded clear around the globe. After overlapping the planet several times, this awareness gathered potency—and all at once it burst free!

I was totally free, flying through space outside of the confines of the earth.

The strange phenomenon of astral projection is another aspect of man's unknown powers which does peculiar things to the conventional concept of a

three-dimensional world and the space-time continuum. Although many people regard the ability to project one's "astral self" as something lifted directly from a science-fiction writer's imagination, the phenomenon—like all aspects of "psi"—has been noted for centuries.

"Out-of-the-body" experiences are often reported by individuals who have come close to death. Whether or not such experiences prove survival beyond the grave is a matter of individual interpretation. Such cases are striking and quite provocative and most have the similarity of mentioning a "silver cord" that connects the free floating "astral" self to the physical body. A case from Volume *VIII* of the *Proceedings* of the Society for Psychical Research offers an illustration worth examination.

A Dr. Wiltse of Skiddy, Kansas, felt himself to be dying and bade good-bye to his family and friends.

Dr. S. M. Raynes, the attendant physician, said that Dr. Wiltse passed four hours without pulse or perceptible heartbeat. The doctor said he thought he perceived an occasional very slight gasp.

Dr. Wiltse, meanwhile, had regained a state of "conscious existence" and discovered that he no longer had anything in common with his body. In this new state of consciousness, he began to rock to and fro, trying to break connection with the body's tissues.

He seemed to "feel and hear the snapping of innumerable small cords," and began to retreat from his feet toward his head "as a rubber cord shortens."

At last he "felt" himself in the head, emerging through the sutures of the skull.

"I recollect distinctly," Wiltse said, "how I appeared to myself something like a jellyfish as regards color and form . . . As I emerged from the head, I floated up and down and laterally like a soap bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked."

Wiltse decided that he should exit at once and headed directly for the door. When he got there, he found himself suddenly clothed.

Two of his friends stood soberly before the door and were completely oblivious to his presence. To Wiltse's surprise, he found that he passed through them and out of the door.

"I never saw the street more distinctly than I saw it then," he recalled. It was also at this point that Wiltse noticed that he was attached "by means of a small cord, like a spider's web" to his body in the house.

Then, as if magically propelled, Wiltse soared into the air and found himself surveying various locales and scenery.

At last he found himself on a road that had steep rocks blocking his journey. He tried to climb around them, but at that moment, "a black cloud descended on me and I opened my eyes to find myself back on my sick bed."

The Reverend L. J. Bertrand, a Huguenot minister, while on a holiday in the Alps, found himself drifting into the "sleep of the snows" after he had sat down to await the arrival of his guide and a number of students, who had accompanied him on a mountain climbing expedition.

Reverend Bertrand felt his body gradually becoming immovable and realized with a start that he had sat still too long and was freezing to death. There was a violent burst of pain, which he interpreted as the act of death, then he suddenly found himself bobbing above his physical body like a balloon on a silver string.

He thought of his students, and his "mind" was suddenly with them, watching them make wrong turns, observing their amateurish climbing methods.

Piqued, Bertrand watched the guide retreat behind a rock to eat the lunch he was supposed to have brought up the mountain for the Reverend.

His thoughts were then of his wife, who was to join him in Lucerne three days later. He was surprised to see her arriving ahead of schedule in a carriage with four others.

At about the time he was observing his wife checking into the hotel, the students and the guide came upon his frozen body. At once the guide began to rub his body with snow and Reverend Bertrand—experiencing a sort of reluctance—came to himself.

No sooner had he regained consciousness than he began to berate his students for not following his instructions and for not taking the correct turns.

Leaving them stunned and frightened, he turned his attention to the guide and belabored him for nibbling at his lunch. The superstitious guide was ready to flee instantly from the man "who sees everything."

Bertrand's wife was more than a little disconcerted as well, when her husband later described the carriage in which she had arrived and the other four members of her traveling party.

Reverend Bertrand declared that he had at last

found personal proof for that which he had been preaching all of his life.

The *Journal* of the Society for Psychical Research, Volume XXXIV, carried the case of an armored-car officer, who, on August 23, 1944, received a direct hit from a German antitank gun.

The car, which had been filled with explosives, blew up. The force of the explosion threw the officer about 25 feet away from the car and over a five-foot hedge.

According to the officer: "I was conscious of being two persons—one, lying on the ground in a field where I had fallen from the blast, my clothes on fire, waving my limbs about wildly, at the same time uttering moans and gibbering with fear. The other 'me' was floating up in the air, about twenty feet from the ground, from which position I could see not only my other self on the ground, but also the hedge, the road, and the car, which was surrounded by smoke and burning fiercely. I remember quite distinctly telling myself, 'It's no use gibbering like that—roll over and over to put the flames out.' This my ground body eventually did, rolling over into a ditch under the hedge where there was a slight amount of water. The flames went out, and at this stage I suddenly became one person again.

"Of course, the aerial viewpoint can be explained up to a point as a 'photograph' taken subconsciously as I was passing over the hedge as a result of the blast. This, however, does not explain the fact that I saw 'myself' on the ground quite clearly and for what seemed a long time, though it could not have been more than a minute or so."

In my book *You Will Live Again!* (Dell, 1978), I

shared my own out-of-body experience at the time of physical death:

> I became a believer in the survival of the human spirit at the age of 11. Belief is a subjective kind of knowing, and one need not accept my experience as valid for his own reality. I can understand that position. After all, it took my own death to convince me that the soul is imperishable.
>
> I had a fleeting memory of losing my balance, falling off the tractor, and sprawling into the path of the farm implement with its whirling blades. There was pain as the machine's left tire mashed my upper body, shock as the blades clutched at my head and cut deeply into my flesh and skull. My world was the color of blood.
>
> Then I was floating about 40 feet off the ground, looking down on a tractor and farm implement somehow brought under control by my seven-year-old sister, June. I was concerned, yet becoming more detached about such matters by the moment. I seemed strangely unmoved by the scene beneath me. It seemed of only mild importance to me that an 11-year-old boy was dying on a field in the state of Iowa. I seemed to be an orangish-colored ball, intent on soaring to the sun. I felt a blissful euphoria; and at the same time, a marvelous sense of Oneness with All That Is.
>
> I was aware of my father, shocked and in tears, carrying my body away. I seemed to be in my father's arms, bleeding, mangled, dying; and at the same time I was above us, watching the action as a detached observer.
>
> I thought of my mother; and instantly I seemed to be beside her as she labored in the kitchen, as

yet unaware of my accident. I thought of the friends with whom I planned to see the Roy Rogers-Gene Autrey double feature that night, and I was immediately observing them as they worked with their fathers on their own farms. I seemed also to be at One with Time and Space. I did not really want to return to that battered and bloody body, but it seemed that there were things to do that lay ahead that were much more important than attending cowboy movies.

In the August 12, 1973, issue of the *National Enquirer,* our former family physician, Dr. Cloyce A. Newman, now living in Homestead, Florida, was interviewed about the accident that had taken place 26 years before. Dr. Newman told how he had had me rushed by car to a hospital in Des Moines, about 140 miles away: "He was very seriously injured and on the verge of death. We managed to get him to a specialist and it saved his life."

I was in and out of the body during those 140 miles, and I did not really come back with any real intention of staying in the mangled mess that was me until the surgery was about to begin. At that point, it seemed as though some energy insisted that I return to my body to cooperate in the medical procedure which was about to begin. I came back with such force that I sat up, shouted, and knocked an intern off-balance. I began to struggle against the restraining hands of the doctors and nurses, and it took the calming words of a Roman Catholic sister to pacify me until the anesthesia could take effect.

From the perspective of my now 41 years, I can see that my experience of pseudo-death at the age of 11 was a most fortunate one. Certainly one of the Big Questions that every thinking man and

woman eventually asks himself or herself is, "Is there life after death?" And I had that eternal puzzler answered in the affirmative for me before I entered my teens. Yes, there is an essential part of us, most commonly referred to as the soul, that does survive physical death.

Although the cases I have just cited deal with the inadvertent projection of an astral self which occurred during acute illness or accident, a great many people have exercised this peculiar function of the transcendent self during a wide variety of experiences. According to my research, now based on over 20 years' study and investigation, it seems to me that spontaneous out-of-body experiences appear to fit into one of seven general categories:

1) Projection while the subject is sleeping, which is commonly reported.

2) Projection while the subject is undergoing surgery, childbirth, tooth extraction, and so forth.

3) Projection at the time of accident.

4) Projection during intense pain.

5) Projection during illness or extreme fatigue.

6) Projection during pseudo-death, wherein the subject appears to die for several moments and is subsequently revived and restored to life. It is in this category that many subjects describe their meeting with masters, teachers, and angel guides.

7) Projection at the moment of death, when the deceased subject appears to a living percipient, usually a person with whom he or she has had an emotional link. This projection is also known as a "crisis apparition," and is the sort of experience wherein a man in Buffalo is preparing for bed,

glances up at the bedroom door and sees his father standing there in his mechanic's coverall, waving good-bye at him. The man is startled, because he knows his father is actually in Dallas. Moments later, the telephone rings: It is someone bearing the sad tidings that the subject's father has made his transition just moments before.

If I were to add an eighth category, I would set it apart from these spontaneous occurrences, which happen during rather dramatic—and often painful—moments in one's life. Number Eight would be the conscious out-of-body projections in which the subject deliberately seeks to catapult his spirit from his physical shell.

One night a friend called at the home of the remarkable British psychic John Pendragon, and the two men began to reminisce about their school days.

"I wonder what became of Old Franklin?" Pendragon's friend wondered. "He wanted so very much to become an actor."

Pendragon allowed that he was also curious as to the fate of their friend. He wrote Franklin's name on a note pad, placed his finger upon the name.

There were a few seconds of blurred motion before Pendragon found himself on the top deck of a bus. Seated in front of him was a man of his own age, whom he recognized as "Old Franklin."

Franklin's ginger hair was almost gray, but Pendragon knew that the man was his old school chum. Furthermore, he was terribly upset to see that Franklin was enveloped in gloom.

Pendragon wondered precisely where he was, and by effort of will, he "floated" out of the bus. He

could not recognize any of the street names, but he had the distinct impression that he was in a suburb of Birmingham. He willed himself back into the bus again, and presently Franklin got off, and he followed.

Franklin entered an empty theater. All was dreary. Franklin felt miserable. Some important project had failed. He went into an office and began to pack some items in a case, quite oblivious to Pendragon's etheric presence.

Franklin snapped the case closed, left the theatre, boarded another bus. It was quite obvious to Pendragon that something very big had "gone bust" for Old Franklin.

Pendragon willed himself back to his room and his waiting friend. After the psychic felt himself "returned," he told his friend what he had seen. They both hoped that "Old Franklin" would come out of his doldrums and achieve the success that he had so long been seeking.

Lynda Houston became fascinated by the literature of astral travel and by the books which purport to teach techniques of temporarily shedding one's mortal clay. On the evening of July 7, 1965, she went to bed early and resolved to put her study into action. She selected the house of a nearby neighbor and began to concentrate on appearing seated on the couch in their living room.

Lynda did seem to manage the projection, but she had difficulty maintaining control. She could not find her neighbors in their living room, so she began to climb the stairs. But the area around her was becoming darker, and she knew that she was losing

control of her "astral body." She felt as if something were holding her back, ". . . as happens in dreams when one tries to run but remains rooted in one spot, feeling terribly threatened."

That was when she saw the tall, emaciated man approaching her.

"I saw him not in the colors of life but in shades of brown. He seemed to have bushy eyebrows and hair and the skin over his prominent cheekbones was deeply wrinkled."

She was able to get a clear look at his short angular chin that tilted up toward his nose, and his mouth that "was heavily drawn down at the corners."

As the man came to the top of the stairs, he seemed to grow even taller, and at the same time, Lynda seemed to grow weaker and smaller. Then he stood over her, "his hands on his hips, looking down in disgust."

As the man glared at her, Lynda knew that she must somehow manage to get up and return to her home and to her body. But still she could not seem to control her spirit self.

There were a few moments of terrible, desperate panic before she arose from her bed, safe at last from the glaring man.

The next morning Lynda's neighbor came to tell her about a frightening experience which she had had the preceding night. She and her husband had been in their upstairs bedroom. Her husband had been sleeping when she arose to shut off the television set. Before she could return to her bed, she had been overcome by a terrible fear. She knew that something was out in the hall, but she had been afraid to move from the bedroom.

When they compared approximate times, the two

women determined that Lynda's projection had occurred at the same time that the neighbor had been so suffused with fear.

Later, when Lynda told the woman's husband the entire story, including the encounter with the glaring man, he asked if she had ever known Mr. Spiby, who had built the house in which they lived. Lynda replied that she had not.

Her neighbor rummaged around in some old boxes of photographs, produced a snapshot of Mr. Spiby.

"Until I saw that photograph," Lynda Houston writes, "I was ready to shrug off as coincidence what had happened to my neighbor and me. But the photograph was a likeness I knew I wouldn't soon forget. I had seen Mr. Spiby before—in his own house while on my mental 'journey.' "

While in the process of a conscious mental projection, Lynda Houston had seemingly encountered the spirit of a man who had been dead for 23 years!

The projections of the essential self which have been presented in this chapter serve as remarkable examples of our unknown powers. In most situations in which the mind was sent whirling and spinning out of the physical shell because of accident, illness, or storm and stress, something very natural must be taking place—natural in the sense that one day a final projection will be made, the physical husk will dry and decay, and the real self, the real consciousness, will continue to exist on another plane of reality. The fact that the mind has left the body before death should only serve to demonstrate that there is a nonphysical capacity of man which cannot be made subject to the limitations which form a boundary around physcial man.

Psychical researcher Frederic W. H. Myers termed out-of-body experiences the most extraordinary achievement of the human will.

"What can lie further outside any known capacity than the power to cause a semblance of oneself to appear at a distance?" Myers wondered. "What can be more a central action—more manifestly the outcome of whatsoever is deepest and most unitary in man's whole being? Of all vital phenomena, I say, this is the most significant; this self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death."

Dr. Hornel Hart's research led him to contend that the brain was but an instrument by which consciousness expresses itself, rather than a generator which produces consciousness. Dr. Hart felt that the evidence strongly supports the testimonies of those who feel that the "essential core" of personal consciousness might observe and act at long distances away from the brain.

Dr. Eugene E. Bernard told Thomas Leach of the *Chicago American Magazine* that on the basis of his study to date he would estimate that one out of every 100 persons has experienced out-of-body projection. "It [OBE] doesn't seem to be confined to any one sex, age range, or economic scale," the psychologist said.

In an interview with the Associated Press, Dr. Bernard was quoted as stating that he had uncovered one case wherein an individual had an OBE while seated at his desk. The subject's mind had been projected to a city that the subject himself had never visited. At the termination of the experience, the subject was able to describe in detail a street, an office building,

and the persons whom he had seen working within the building. Dr. Bernard claimed to have personally investigated and to have found the street, the building, and the people described.

Dr. Bernard said that his research indicated that OBE occurred most often ". . . during time of stress; during natural childbirth; during minor surgery; and at times of extreme fear."

The psychologist expressed his opinion that it was improbable that so many people who were apparently psychologically healthy were having hallucinations. "There is still much we do not know about the mind and its abilities. I don't know how long it will take, but I believe the astral projection theory can be proved and controlled."

CHAPTER SEVEN

The World Beyond Death

The phenomenal Beatles—the late John Lennon, Paul McCartney, George Harrison, Ringo Starr—were interested in life after death and the inner-world long before their association with the guru Maharishi Mahesh Yogi hit all the wire services.

Their private search led them to the inner experience of mind-expanding drugs, to transcendental meditation, and, finally, to a dimly lit room with a distinguished, dark-haired gentleman. The man was a medium, and the spirit with whom they communicated was their longtime friend and manager, Brian Epstein.

Epstein was the man who had launched the Beatles and made Beatlemania an almost worldwide affliction. Epstein was largely responsible for the huge financial success of the Beatles, but on August 27, 1967, he died in London of an overdose of sleeping pills.

It was George Harrison who felt that he received Epstein's first message from the other side of the grave. Harrison told the others that the message had not come in words, but that it had been more like a compelling feeling that had come to him while he had been relaxing in his home.

The Beatles had always believed that Epstein's spirit would be with them. They had never been able to accept the fact that death would mean that they would never be able to speak to him again. All four felt certain that if Brian Epstein had found the bliss he had been seeking, he would try to let them know. In order to encourage Epstein's messages from the other side, a seance was arranged.

The first attempt to communicate with Epstein was an amateurish affair with the four musicians sitting quietly for 90 minutes with their hands spread on a round table. When the session broke up, the Beatles expressed their determination to have another go at it with a professional medium.

After a careful process of selection, the Beatles found an elderly gentleman who came highly recommended as a medium of finest reputation. During their initial seance with the medium, the Beatles heard a voice coming out of the darkness that they definitely thought was that of Brian Epstein.

The spirit voice told them that he was happy in the afterlife and that he was pleased that they had sought a means by which they might communicate with him. Epstein gave other brief messages, then faded back into silence.

Encouraged by their success, the Beatles arranged for two more seances. They later said that Epstein came through again, but that he did not add a great

deal to the messages that he had shared with them during that first sitting.

The Beatles were convinced that they spoke with their departed friend. Each identified inflection and voice patterns, as well as the sound of Epstein's voice.

They always indicated great respect for the abilities of the medium who brought their friend back to them, but they steadfastly refused to divulge his name. They were well aware how the Maharishi was troubled by all the publicity he received through his association with the famous group, and they did not wish such an unpleasantness to occur to the medium.

Whether the spirit of Epstein predicted the breakup of the Beatles is not known, but the four young musicians stated that they had never felt more together, more a group than they did during those evenings around the seance table.

On September 9, 1963, Jane Roberts finished dinner and was settling down to match her poetry with the inspiration of a lovely autumn evening. Her husband Rob was painting in the back studio, three rooms away. She had her ninth or tenth cup of coffee for the day at hand, her pack of cigarettes conveniently near, her cat dozing beside her on the rug.

What happened next, she describes in her book, *The Seth Material*, was like taking a "trip" without drugs:

"Between one normal minute and the next, a fantastic avalanche of radical, new ideas burst into my head with tremendous force, as if my skull were some sort of receiving station, turned up to unbearable volume. . . .

"It was as if the physical world were really tissue-paper thin, hiding infinite dimensions of reality, and

I was suddenly flung through the tissue paper with a huge ripping sound. My body sat at the table, my hands furiously scribbling down the words and ideas that flashed through my head.

"I felt as if knowledge was being implanted in the very cells of my body so that I couldn't forget it—a gut knowing, a biological spirituality. . . .

"When I came to, I found myself scrawling what was obviously meant as the title of that odd batch of notes: *The Physical Universe as Idea Construction.* Later the Seth Material would develop these ideas . . . In one of the early sessions Seth said that this had been his first attempt to contact me. . . ."

Since that September night in 1969, Jane, the channel; her husband Rob, the transcriber; and Seth, the dictating entity, have produced thousands of typewritten pages of "Seth Material" and several books, including *The Seth Material* and *Seth Speaks: The Eternal Validity of the Soul.* These books deal with such topics as the nature of physical matter, time and reality, the god concept, the substance of soul, probable universes, and reincarnation.

Jane Roberts is convinced that she could not get the equivalent of the Seth Material on her own.

The best she could do, she believes, is to hit certain high points, perhaps through the media of isolated poems or essays; but they would lack ". . . the overall unity, continuity, and organization that is here provided automatically."

The Seth Material is a straightforward accounting of Jane Roberts' life as a channel for an entity who calls himself Seth. For the sequel, "Seth" himself wrote the text.

"I went into trance as I do for our regular sessions," Jane says. "Seth dictated the book

through me, speaking through my lips. The creative work was so distinct from me, that in this respect I could not call the product my own.

"Despite this, I'm aware of the fact that I was necessary to the production of Seth's book. He needs my ability with words; even, I think, my turn of mind."

What was the entity's purpose in writing his own book?

According to Jane Roberts: "This book is Seth's way of demonstrating that human personality is multidimensional, that we exist in many realities at once; that the soul or inner self is not something apart from us, but the very medium in which we exist. Such knowledge is as natural to man as air, and as available to those who honestly seek it by looking to the source within."

The idea that man survives physical death, that some part of his being is immortal, profoundly affects the lives of those who harbor such a belief. The orthodox religions promise their congregations a life eternal. Others base their hope for a life beyond the grave on the "tangible evidence" of survival, which in their view is manifest in the phenomena of spiritualism.

Our modern materialistic and mechanistic science has done much to obliterate the idea of survival. The concept of mind-soul has been replaced by an emphasis on brain cells, conditioned responses, and memory patterns.

If one takes the immortality hypothesis seriously, he is generally concerned more with the rather mundane aspects of life after death than he is with the religio-philosophical implications. The average person would like to know exactly what it is within him that could survive and to what kind of existence he may look forward.

To consider these questions in a broad and general sense, we see that theories of survival range from conceptualizing the seed of man's soul taking root in another physical body in the doctrine of reincarnation, to man assuming an astral body composed of an otherworldly form of matter, to man surmounting death as a disembodied spirit.

To those who accept the *astral body* concept of an afterlife, the Next World is a material one composed of some sort of higher matter. Moreover, the Next World is a spatial one, having size, shape, and an environment roughly analogous to our own. Perhaps one might more effectively talk of various planes of existence in which the etheric body leaves the physical body at the time of death and advances to another plane, or level, of life. The New Jerusalem would then be a substantially real place with a higher concept of geometry and physics than that which we practice on the Earth plane.

If one should favor the *disembodied spirit concept* of an afterlife, could there be any kind of other world at all?

H. H. Price, a former president of the Society for Psychical Research, London, puts forth the view that the whole point of our life on Earth might be to provide us with a stockpile of memories out of which we might construct an image world at the time of our death.

Such a world, Price hastens to point out, would be a *psychic* world, not a *physical* one, even though it might seem a physical world to those experiencing it. The psychic world might, in fact, seem so tangible

that the deceased, at first, might find it difficult to realize that he is dead. The causal laws which these image-objects would obey would not be the laws of physics, but laws more like those explored by Sigmund Freud and C. G. Jung in the world of dreams.

Price theorizes that the other world would be the manifestation in image form of the memories and desires of its inhabitants, including their *repressed* or unconscious memories and desires. It might be every bit as detailed, as vivid, and as complex as this present perceptible world which we experience now. It might well contain a vivid and persistent image of one's own body.

The surviving personality, according to this conception of survival, is in actual fact an immaterial entity. But if one habitually *thinks* of oneself as embodied (as one well might, at least for a considerable time), an image of one's own body might be the persistent center of one's image world, much as the perceived physical body is the persistent center of one's perceptible world in this present life.

Parapsychologists have garnered evidence indicating that the human mind is capable of projecting a segment of its psyche unhampered by time and space, that one level of the mind may be able to give "birth" to new personalities, that one level of the subconscious may telepathically gain knowledge of the departed from a person's memories while yet another level dramatizes that knowledge into an exact imitation of the deceased's voice. The more the parapsychologists have learned about the range and power of the mind, the less credence they tend to give spiritistic "proof" of survival.

The majority of mediums feel that they can get

along very well without parapsychologists. The medium who has achieved a measure of success by virtue of his establishing communications with deceased personalities does not need to prove anything to those followers who are satisfied that the communications have been genuine.

The tests of the parapsychologist are tedious and set up to be administered in an objective and impersonal manner. The laboratory certainly does not offer a mood and an atmosphere equivalent to the seance parlor. The bright lights are not as conducive to the trance state as is the dimly lighted room. The unemotional personnel are not as reassuring as the circle of eager sitters.

Control conditions may be necessary to unmask the charlatan or to evaluate the genuine abilities of a medium, but it must be remembered that mediumistic powers cannot be turned on and off so casually. It would seem, therefore, that the scientist should conduct his investigations and exercise his controls in the environment in which such phenomena most often occur.

A zoologist, for example, would not hope to gain an accurate picture of the life of a lion by studying the creature in the zoo. This scientist knows that he must venture to the animal's natural habitat to obtain valid information concerning the subject's behavioral patterns.

In like manner, the parapsychologist should be prepared to study the medium in the seance room, rather than expect the medium to function effectively in an environment which is uncomfortable to him or her.

Spirit photography is one phenomenon which

seems to function as effectively in a spontaneous situation as in the familiar trappings of the sitting room.

Psychic photography is nearly as old as photography itself. Since the earliest daguerreotypes, people have been taking pictures which have shown unexplainable objects and figures in the background. Until recently, however, the idea that these figures and objects could have originated in the same paranormal manner has been rejected by almost all reputable scientists. Hazy figures have been credited to faulty processing of film. Clearly discernible and even recognizable features have been attributed to deliberate fakery.

Such skepticism was understandable because of the large amount of processing which a photograph had to go through before it could be examined. With loading and unloading of the film, and the darkroom operations which sometimes took hours, the opportunities for switching the plates were so great that even the most open-minded person could not help becoming suspicious of the alleged spirit photographs.

Technological advances in photography have managed to deal with all of these objections. With modern 10-second processing of film and the use of the observer's own camera, the opportunity for trickery to be employed approach the zero level.

Ectoplasm is the name given the substance which is so often noted streaming from mediums. French researcher Dr. Charles Richet christened it, but Baron A. von Schrenck Notzing, a German investigator, gained a medium's permission to "amputate" a portion of the stuff and analyze it. He found it to be colorless, odorless, slightly alkalin,

fluid, with traces of skin discs, minute particles of flesh, sputum, and granulates of the mucous membrane.

Spiritualist Maurice Barbanell has said ectoplasm is *ideoplastic* by nature and may be molded by the psychic "womb" of the medium into the equivalent of the human body. Barbanell gives "spirit chemists" the credit for compounding ectoplasm until it becomes ". . . a form that breathes, walks and talks, and is apparently complete even to fingernails."

Numerous researchers, as well as Spiritualists, have noticed the nearly invisible cord which links the materialized spirit figure to the medium and have all made the obvious comparison to an umbilical cord. "The 'miracle' of materialization," Barbanell tells us, "is that in a few minutes there is reproduced in the seance room the birth which normally takes nine months in the mother's womb."

When the medium induces the trance state that summons the "spirit control," he may sincerely believe that his physical body is possessed by an outside intelligence. When his subjective level of mind is operating under the suggestion that it is being controlled by the spirit of a deceased person, it can become marvellously adept at filling in details of that entity's life on earth and creating a wide range of personality characteristics for the spirit.

It may be that the medium's subjective level of mind considers itself to be under the control of discarnate personalities; and with such a suggestion firmly implanted within its psychic machinery, the medium's subconscious may pick bits and snatches from the subjective mind with which it has become *en rapport* and dramatize that telepathically gained

knowledge in a manner most remarkable and convincing.

The one fact connected with all mediumistic phenomena, which both psychic researchers and Spiritualists will admit, is that there is an *intelligence* which directs and controls them.

Another point of agreement is that this intelligence is a *human* intelligence characterized by the limitations, imperfections, and psychological drives of *Homo sapiens*.

The area of dispute lies in whether that human intelligence issues from the *living* or from the *dead*.

An interesting point is that spirit communication still requires both a soul and a body—the *soul* of the alleged discarnate personality and the physical *body* of the medium.

The production of phenomena, especially that of a physical nature, still requires the utilization of the medium's body and his subconscious.

When one looks at the enigma of mediumistic phenomena from this point of view, one is reminded of the opinion of certain researchers who hold that if a temporary union of discarnate entity and body are said to be responsible for psychic phenomena, then why cannot any sensitive human being reproduce that same kind of phenomena *without* the aid of an outside spirit?

The sensitive human has by his very nature a combination of soul and body. Why should a dead man's soul in temporary and abnormal union with a medium's body be capable of producing powers that the medium's *own* soul in normal union with his body cannot?

Numerous researchers have noted the obvious parallels between hypnotic sleep and the trance state

of the medium. In hypnosis, the subject is controlled by the suggestions of the hypnotist. In the trance state, many investigators feel, the medium is controlled by auto-suggestion.

Just as a good subject for hypnosis can be made to assume any number of characterizations from old men to babies and will firmly believe himself to be the individual he represents—complete with a set of habits and idiosyncrasies—so might the medium, through auto-suggestion in the trance state, assume the guise of the spirit communicators who have come to speak to the sitters in the seance circle.

Professional hypnotists have often claimed that the phenomena of Spiritualism can be duplicated through hypnotic subjects by suggesting to them that they are under the control of discarnate entities.

A Spiritualist might counter this statement by saying that certain spirits may actually take possession of a hypnotic subject when they receive permission to do so, and that the subject may then truly be said to be in the control of the souls of the deceased.

Parapsychologists, who have tested both the hypnosis hypothesis and the possibility of spirit possession, have found that, in some instances, it is just as easy to obtain communications from a living person through a hypnotic subject or a medium as from a dead one, and from a fictitious person as from a real one, simply by making the proper suggestion to either entranced agent.

When a medium enters the trance state, he enters into a subjective condition that leaves him as open and as amenable to the law of suggestion as is the subject of hypnosis. The potent suggestion that a spirit of the dead is about to enter his body and con-

trol him is ever present to the subjective mind of the medium.

Such a suggestion has been a part of his educational development. His religious beliefs are based on the *fact* of spirit survival and communication. All phenomena are considered by him to be a direct interaction of the spirit world with the physical world. With such a powerful auto-suggestion constantly being directed to the transcendent level of the medium's mind, all subjective knowledge gained by establishing *rapport* with the subconscious levels of other levels of other minds will be immediately interpreted as information gained by the intercession of spirits.

Once again we find ourselves confronted by the Great Question: Are mediumistic phenomena representative of man's own power of transcendent mind, or are such phenomena the tangible evidence of the direct interaction between a man's living body and the discarnate spirit of a deceased personality?

The remarkable advances of biology and psychology during the last 50 years has made the survival hypothesis seem increasingly improbable to the scientific mind. The rise of neuroanatomy, psychiatry, and clinical psychology has brought home more and more forcefully to the thinking public the question of what part of a human being *could* survive and function without an organic body to serve as its basis?

Since the primary motivation in all paranormal experiences is communication when the normal means of sensory expression have been blocked, many researchers argue that parapsychology should spend more time studying and understanding human beings.

What is it in man that makes him desire intimate communication with his fellows? Why must a man share experiences before his enjoyment of the experience seems completely fulfilled?

Once such inner needs have been more carefully analyzed and understood, some researchers feel that scientists may more easily define the conditions that encourage paranormal communication between living minds and between discarnate minds and living brains.

For hundreds of years many individuals have received personal proof of survival by observing their fellow humans at the moment of death. Reports of deathbed experiences have long intrigued psychical researchers, but a systematic investigation of such accounts was not attempted until the pilot study of Dr. Karlis Osis sought to analyze the experiences of dying persons in a search for patterns.

Because of their specialized training, their ability to make accurate medical assessments, and their proximity to dying patients, Dr. Osis selected doctors and nurses as informants. Each of the 640 respondents to Dr. Osis' questionnaire had observed an average of 50 to 60 deathbed patients—a total of over 35,000 cases.

The parapsychologists followed up the initial questionnaire with telephone calls, additional questionnaires, and correspondence. In order to facilitate the search for any patterns, trends, or interrelations which might be relevant to the survival hypothesis, Dr. Osis made extensive use of computers.

A total of 385 respondents reported 1,318 cases wherein deathbed patients reported seeing ap-

paritions or phantasms. Fifty-two percent of these apparitions represented dead persons who were known to the patients; 28 percent were living persons; and 20 percent were of religious figures.

Two hundred forty-eight respondents reported having observed visions in 884 instances. Such visions either gave the dying patient a view of the traditional heaven or depicted scenes of wondrous beauty and brilliant color.

Mood elevation—that is, a shift of the patient's emotions from extreme pain and fear to tranquility, or vice versa—was reported by 169 respondents to have been observed in 753 cases.

The physicians and nurses stated that the experiences left nearly all of the patients in a state of peace or exaltation.

About half of the apparitions seemed to appear to guide the dying patient through the transition from death to the afterlife.

Those who had visions of the "other side" seemed serene and elevated in mood.

One distinct observation which emerged from Dr. Osis' study was that few patients appeared to die in a state of fear.

Age and sex showed no correlation with the phenomena of deathbed apparitions, visions, or mood elevations. Interestingly enough, the more highly educated patients evidenced more deathbed phenomena than those less well educated, thus contradicting the allegation that the more superstitious are the only ones to have such experiences.

Religion correlated in a positive manner, as might be expected. Only those patients who believed in life after death experienced visions depicting scenes in the otherworld. Religious figures were sometimes

reported by those with no religious affiliation, but those with strong beliefs most often identified a biblical or saintly figure.

Another interesting fact revealed by the study is that visions, apparitions, and mood elevations are reported more often in cases where the dying patient is fully conscious and appears in complete control of his senses. Sedation, high fever, and pain-killing drugs seem to decrease, rather than to increase, the ability to experience these phenomena.

The questionnaire and the subsequent follow-up also uncovered some intriguing areas for future studies.

There were cases, for example, in which there were collective viewings of apparitions by those who had gathered around the deathbed.

There were instances of ESP interaction between patients and attending physicians and nurses.

There were a number of cases wherein an observer had a change in his own personal philosophy after witnessing the experience of the dying person.

Dr. Elisabeth Kubler-Ross, an authority on death, has revealed that the findings of her research with hundreds of patients were so personally startling that at first she refused to believe them. But when hundreds of men and women who had never spoken to one another started to recount identical experiences, Dr. Kubler-Ross found that she could not ignore what she was getting.

Patients who had died and were subsequently revived all reported similar experiences. They described death as a very pleasant happening.

"Many were very angry at the medical rescue teams that brought them back to life," Dr. Kubler-Ross commented. "They found death an in-

describably wonderful sensation. Not one of them is afraid to die again."

Dr. Kubler-Ross' research found that when these patients "died," they experienced an immediate separation of a spirit-like entity from their physical bodies. As spirits, they became aware of their former bodies lying in bed.

If the hospital room contained family and friends, the "dead persons attempted to communicate that everything was fine with them, that death was not at all bad. Once they found communication impossible with the living, their spirits began to turn their attention upward.

"The person's spirit is always greeted by someone very dear to them who had died earlier," Dr. Kuebler-Ross said. "In the cases of religious people, they sometimes see figures like Moses or Jesus greeting them. In nonreligious people, it can be a relative or very dear friend."

Can we accept the phenomena we have examined in this chapter as tangible evidence of the world beyond death?

Can such a thing as objective proof really exist in this vital and emotionally vibrant area of human experience?

Is not the one truly human factor, spirituality, resistant to any kind of scientific analysis?

In the dark hours before dawn and in the secret recesses of his inner self, what proof can satisfy man when he is faced with the endlessly tormenting question of his possible survival of physical death?

The skin withers; the teeth drop out; the shoulders sag; and the eyes dim. The body is not worth keeping. But one's soul-mind-personality, one's basic essence—how beautiful it is, how much time has been

invested in its development and growth. Is it possible to waste something so valuable?

It will be the demanding man-curse called "the need to know" that will drive dedicated researchers to continue to seek the answer—not plausibility, not legal proof, but *The Answer*—to that eternal question. Such men and women are united in a conviction that there are an infinite number of truths and forces of which man as yet knows nothing. Man has set foot on the moon, but he has not yet explored the depths of his own soul.

Dr. Karlis Osis, current director of research for the American Society of Psychical Research, has admonished us to ". . . take a wider look toward the far horizons which have attracted the best minds through the centuries . . . There is greatness in defeating disease; there is greatness in conquering outer space. Most intelligent persons feel involved and ready for action in favor of such tasks. How does our age-old problem, 'What happens when a man dies?', compare with these? Is it not at least *equally* important to know the *certain answer* to such a basic question of human existence?"

CHAPTER EIGHT

Incredible Encounters with Ghosts

Rugged Irish actor Richard Harris, who has starred in such films as *A Man Called Horse* and *Cromwell*, says that there is only one problem with living in a haunted house, and that is that you cannot get your sleep.

Harris, who has gained fame as an actor, singer, director, and author is an extremely talented conversationalist, but his talk inevitably returns to his haunted English mansion. The ghost that roams the manse is that of an eight-year-old boy, and the restless spirit has become an intriguing part of the actor's life. He has even had the ghost perform for friends.

But Harris also confesses to having had some terrific rows with the spectral lad.

The ghost has awakened him at two in the morning, banging closet doors and running up the tower stairs. Harris has firmly explained to the ghost that it had better be good, because an actor needs his sleep.

If the ghost wouldn't quiet down, Harris threatened, he would have it exorcised.

Finally, Harris built the ghost a nursery complete with toys at the top of the stairs, and now, the actor says the ghost behaves a bit better.

Harris knows the boy ghost's age, because old records reveal that an eight-year-old boy was buried in the tower.

The actor describes his mansion as a glorious place with marble . . . a dining room with stained glass windows decorated with signs of the Zodiac . . . a library with carved biblical figures . . . a frieze of strange wild planets designed to appear as though one were in the sea looking at the sky with stars in the background.

Harris claims that he discovered the home when he was 24 years old, when, one morning, he unaccountably woke up in its gardens in London. He had no idea how he got there, but knew that he had to own that beautiful house. The actor says that he often went back there to sleep in the garden.

Fourteen years later, Harris learned that the owners might sell the house to a development, so he appealed to the preservation society to declare the house a historical building. The furious owners wouldn't sell to Harris, and they made an agreement with Liberace, the pianist.

The Irish actor was determined that the Yankee pianist would not have his dream house. It was at this point that Harris somehow discovered that Liberace had not actually signed anything.

The actor will not disclose exactly how he managed to close the deal in his favor. "It was all a mystical thing," he insists. "It was meant to be."

Harris' only regret is that his motion picture career

keeps him traveling so much that he cannot enjoy his haunted mansion to the fullest.

"Right now," he complains, "I have to make buckets of money just to support my haunted house and its noisy little ghost."

One of the most remarkable ghost reports of 1972 came from Greenwich, New York, where St. Paul's Episcopal Rectory continues to receive visitations from at least two ghosts. This haunting has been expertly chronicled by serious reporters—Peter Chapman of the Saratoga Springs *Saratogian* and Marty Hughes on the *Journal-Salem Press*, Greenwich.

The central figure in this report is Reverend William R. Harris of St. Paul's. Reverend Harris gave a detailed account of events in the rectory, including a chilling description of a malevolent entity's attempt to "possess" him:

"Late one night I awoke with the accustomed feeling at the foot of my bed (this was a frequent occurrence) . . . The pressure increased, like tonnage rather than poundage, and the customary chill intensified incredibly. I felt literally pinioned by an inexpressibly oppressive weight. . . .

"Suddenly I saw, a foot away from my face, a pointed shroud of whitish gray, and in the portion of the shroud which would contain a head, fiercely, hatred-hot, penetrating, burning, zapping, laser-like eyes, tortured, demonic, bullyish, otherworldly, focusing right-on.

"Suddenly shocked by the aggressive malevolence of the spectre, I realized or perceived intuitively the possibility of an attempt at demonic possession (which I had always regarded as a superstitious

notion) and inexplicably snapped to counteraction, thrust my right arm through the spectre, shouting loudly enough to fill a cathedral, 'Go, in the name of Jesus Christ, go!' "

The ghost disappeared.

Rev. Harris described the "creature" as having a long, sharp, aquiline nose, severe cheek bones, a small thin mouth, and pointed features ending in a pointed chin. Wisps of grayish beard hung like Spanish moss.

Mrs. Harris reports that "something invisible" attempted to take away a tea tray she was carrying into the kitchen one morning in 1968.

The Harris daughters, Jan, Julie, and Page, have all had encounters with the apparitions.

Julie, 13, and Page, 11, once ran to their mother with the news that they had seen "something white go down the hall, like an old man dressed in clothes from Jesus' time."

Julie reported seeing the same apparition perched on the bannister in the upper hall. As she watched, it went right through the wall.

Reverend Harris' mother encountered a strange visitor in the rectory when she was staying there in the family's absence. Mrs. Harris saw something she described as a figure of a woman dressed in Puritan-type garb that passed from the living room, across the entry hall, and into the studio room.

Although Mrs. Harris raced into the studio, there was nobody there.

This carefully documented account of the ghost of St. Paul's Rectory is enhanced even more by an amazing drawing of the phantom done by professional artist, Paul Fung. Fung saw the ghost at close range on July 4 when he returned to the Rectory with

the Harris family after a circus at the Washington County Fairgrounds.

Fung, who used to draw the "Blondie" comic strip and still does the comic books, is obviously a trained observer. He felt the coldness associated with the ghost and got a good look at it. He even returned for a second look.

Early in 1950, Ted Henty, an ex-cop from Brighton, England, formed his own group of professional "ghost hunters." These men arm themselves with dozens of microphones, six cameras of conventional design, an infrared camera, four wire recorders, an electric eye hookup and several other scientific "ghost catchers."

Most of the homes which the crew "de-ghost" have been found to be haunted by pigeons, mice, tree branches, and overactive imaginations.

Henty shall be forever forced to keep an open mind, however, because of an experience that occurred to him when his crew was summoned by an estate owner who could not keep servants because of the visitation of the ghost of a female Indian.

Henty interviewed the domestics, who had resigned their positions because of the ghost, and gained their descriptions of the unwelcome spectre. He learned that it had been a harsh economic strain for two of the maids to quit, yet they had resigned out of fear of something which they could not understand.

Henty arrived at the home to make a preliminary investigation and to plan camera and microphone positions.

Then: "There it was! What looked unmistakably like the blurred figure of a dark-skinned lady dressed

in white, somewhat smallish, smiling, walking toward me. I was stunned. The very thing I had always argued against seemed to be approaching, and I could see it in fairly clear light with my own two eyes. I had no camera with me then and so all I could do was stand there, open-mouthed, until this thing went through an open door into a large bedroom and disappeared without a trace."

Later that night, one of Henty's cameramen got an image on film of a small, vaguely defined figure dressed in white. The face was darkly Indian. Each member of Henty's 12-man crew swears that the film had not been tampered with in any way.

Mr. and Mrs. Dennis Smith moved into their apartment in June, 1968, and found the place perfectly to their liking. Then in early fall, while his wife was in the hospital having their first child, Dennis had an eerie feeling that someone was standing next to him as he lay dozing on the living room couch.

He opened his eyes and caught a glimpse of what appeared to be a human-like shape. When he sat up, it disappeared immediately.

Discounting it as some trick of the eye, Dennis thought no more about the strange illusion.

But the next night, just as he was falling asleep in bed, the mysterious form returned. Even though it once again disappeared within brief seconds after its materialization, Dennis was becoming a bit uneasy.

His wife returned from the hospital, and life continued as before for a week or so.

Then, one night as he was sitting in a living room chair, Dennis felt something "burn" him on the right leg.

Neither of the Smiths could offer any explanation for the sensation, but Dennis and his wife agreed that they could sense a "presence"—someone or something in their apartment.

They went to bed early, about 9:00 p.m.

That was when the horror began.

Dennis said later that he had been in bed no longer than 10 or 15 minutes when he felt hands around his throat.

The powerful hands cut off his breathing, and Dennis grappled desperately with his unseen attacker. With strength born of panic, he managed at last to tear the hands from his throat.

When he turned on the light, he found the room empty except for his wife and baby. But, according to the testimonies of the Smiths, there were finger marks on Dennis' neck.

The young couple were seized by terror, and they decided to leave the apartment at once and spend the night in a relative's home.

About 11:30 p.m., however, the Smiths discovered that they had left their apartment in such a hurry that they did not have an adequate supply of clothing for their baby. Summoning their courage, they returned to the flat.

Dennis Smith later told Richard Wesnick of the Racine *Journal-Times* that he saw a "fog-like shape" move across the doorway in their bedroom:

Dennis saw the ghostly fog "as resembling something similar to a large ball." Mrs. Smith described it as "tall, almost human-like."

Smith called the police department and related his account of the eerie invasion of their apartment to a friend on the force, Sylvester Harris.

On the next evening, Harris accompanied Smith

back to the haunted flat. The two men agreed that Smith would sit inside alone while Harris stood watch outside.

Smith seated himself on a chair next to the television set. When he glanced into the bedroom on his left, he again saw the form. He jumped up and ran out the front door as Harris ran inside.

But Harris found nothing there. The bedroom was empty and there was no other exit except into the room where he had stood.

The Smiths decided that although they didn't really "believe" in ghosts, they might as well be on the safe side and move. Mrs. Smith testified that she had actually felt something touch her on two different occasions, and both of the Smiths had often experienced the uncomfortable sensation that an invisible someone was standing somewhere behind them.

Dennis Smith is not interested in theorizing about what may or may not have infested the apartment. He will always have the memory of those finger marks on his throat.

In 1882 the first major undertaking of the newly formed Society for Psychical Research (SPR) was to conduct a Census of Hallucinations by means of a circulated questionnaire:

> Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?

• • •

The SPR received answers from 17,000 people, 1,684 of whom answered "yes." From this, the committee which was conducting the census estimated that nearly 10 percent of the population had experienced some kind of visual or auditory "hallucination." Those people who indicated that they had experienced some paranormal appearance or manifestation were sent forms requesting details.

The Census of Hallucinations enabled the early researchers to arrive at a number of basic premises concerning ghosts and apparitions, which were strengthened by subsequent research.

The committee was able to conclude, for example, that although apparitions are connected with other events besides death, they are more likely to be linked with death than with anything else.

Visual hallucinations were the most common (1,087). (This is important to note because psychologists tell us that auditory experiences are the most common among the mentally ill.)

Of the visual cases reported, 283 had been shared by more than one percipient (also of great importance because critics of psychic phenomena have always argued that the appearance of a "ghost" is an entirely subjective experience).

Those who answered the second form indicated that they had not been ill when they had seen their hallucinations and insisted that the hallucinations were quite unlike the bizarre, nightmarish creatures which might appear during high fevers or high alcoholic consumptions.

Of the 493 reported auditory hallucinations, 94 had occurred when another person had been present. Therefore, about one third of the cases were collective, that is, experienced by more than one percipient at the same time.

After the findings of the Census of Hallucinations were made public, the SPR began to be flooded by personal accounts of spontaneous cases of ghosts and apparitions. In order to aid an appointed committee in the handling of such an influx of material, the SPR worked out a series of questions that could be applied to each case that came in.

1. Is the account first hand?
2. Was it written or told before the corresponding event was known?
3. Has the principal witness been corroborated?
4. Was the percipient awake at the time?
5. Was the percipient an educated person of good character?
6. Was the apparition recognized?
7. Was it seen out-of-doors?
8. Was the percipient anxious or in a state of expectancy?
9. Could relevant details have been read back into the narrative after the event?
10. Could the coincidence between the experience and the event be accounted for by chance?

Later, J. Fraser Nicol established three points of critique that could be used by the investigator of spontaneous phenomena.

1. That the experience be veridical, i.e., that it relate to an actual event that was occurring,

had occurred, or would occur,
2. That there be an independent witness who testifies that the percipient related his experience to him before he came to know, by normal means, that the experience had been veridical, and
3. That no more than five years have passed between the experience and the written account of it.

At St. Mary's College in Winona, Minnesota, students in Heffron Hall annually report strange tapping noises up and down the hall at odd hours of the night.

The knowledgeable student will tell the less well-informed that it's just the ghost of Father Lesches, tapping about with his cane.

Numerous students and faculty have also reported the existence of "cold spots" in the hall and other areas of the building. In the jargon of the ghost hunter, "cold spots" are said to manifest themselves in dwellings said to be afflicted with ghostly visitors of one kind or another. Such icy areas are regarded as the core of any phenomena existing in that building.

Such reports as these brought psychical researchers equipped with sensitive measuring devices of varied descriptions and talents. During a stay of 10 days, the investigators found that at 1:45 a.m. each evening, the temperature dropped as much as 10 degrees in the areas of the cold spots. It was learned that Father Lesches died between 1:30 and 2:00 a.m.

The legend of the Ghost of Heffron Hall began in 1915 when Father Lawrence M. Lesches attempted to

murder Bishop Patrick R. Heffron.

Father Lesches had been turned down repeatedly in his requests for a parish of his own, and it was thought that he must have suffered a mental breakdown and focused the blame for his rejections upon Bishop Heffron.

At his trial, Father Lesches was judged legally insane and committed to the Hospital for the Dangerously Insane at St. Peter, Minnesota. Although he was later pronounced sane, the clergyman was never released, and he died in the asylum in 1943.

But even before Father Lesches' death, the campus of St. Mary's was the scene of eerie and bizarre happenings.

In 1931, Father Edward W. Lynch, a close friend of Bishop Heffron and a known opponent of Father Lesches, was found dead, sprawled across his bed in such a manner that his body and the bed formed a cross.

Although Father Lynch's death presented mystery enough in itself, it was the condition of the cleric's body that really brought in the world of the weird. The corpse was charred to a crisp, but there was not a trace of fire anywhere else in the room. Not even the bed itself bore the slightest trace of flames.

The priest's prayer book was the only other object in the room that had also fallen victim to the mysterious fire. According to witnesses, only one passage in the entire book could be made out: "And the Lord shall come again to the sounding of trumpets."

Those who knew both Father Lynch and Father Lesches shuddered when they heard which particular passage had survived the consuming flames. During one of their numerous arguments, Father Lesches

had repeated a biblical passage to Father Lynch: "And the Lord shall come again to the sounding of trumpets."

No one was ever able to explain Father Lynch's death. In that same decade, another priest died in a campus fire, and three others went to a flaming death in an airplane crash.

In the case of the sudden appearance of ghosts in houses that already carry with them a tradition of haunting, the "psychic residue" may provoke feelings of great unease, fear, and extreme panic. Even "psi" researchers are not impervious to such reactions when they are confronted by an especially strong case of negative permeations in a room or locale.

Hereward Carrington, an investigator who had dealt firsthand with mediums, poltergeists, and "haunted houses" on several occasions, found himself reacting to an area of an afflicted house as if he were a complete stranger to things paranormal.

It was on the night of August 13, 1937, that Carrington, his wife, and a party of five others obtained permission to spend the night in a "haunted house," located some 50 miles from New York City. As Carrington referred to the incident in his *Essays in the Occult*, the summer tenant "had been compelled to move back to the city in the middle of July because neither he nor his wife could secure uninterrupted nights of sleep, and . . . their servants had all left in consequence of the haunting."

Carrington insisted that he be told none of the history of the house until he had first had an opportunity to explore the place from cellar to attic. The house was lighted from top to bottom, and the

party began its safari into the Unknown.

On the second floor, two or three of the group commented that they had "sensed something strange in one of the middle bedrooms," especially in the area next to an old bureau. The tenant, whom Carrington identified only as "Mr. X," told the party that he and his wife had heard noises coming from that particular bedroom.

They proceeded down a hallway until they came to the door that led to the servant's quarters. Carrington opened the door, glanced up, and saw that the top floor was brightly illuminated and that a steep flight of stairs lay just ahead of the investigators.

With Carrington in the lead, the party ascended the stairs until they found themselves confronted by a series of small rooms. Carrington made a sharp turn to the right:

"The instant I did so, I felt as though a vital blow had been delivered to my solar plexus. My forehead broke out into profuse perspiration, my head swam, and I had difficulty in swallowing. It was a most extraordinary sensation, definitely physiological, and unlike anything I had ever experienced before."

The veteran investigator was gripped by terror and panic, and only through firm exercise of will was he able to stop himself from fleeing in horror.

His wife, who was only a step or two behind him, had just finished commenting on the "cute little rooms," when she suddenly uttered a frightened cry, turned, and ran down the stairs.

Two unemotional, hard-nosed investigators, completely accustomed to psychic manifestations of all kinds, had experienced "distinctly a bodily and emotional reaction—accompanied . . . by a momen-

tary mental panic and sensation of terror'' such as neither of them had ever before known.

Carrington saw to his wife, whom he found outside on the porch, breathing deeply on the fresh air, then he returned to the remainder of the party.

Each of them had experienced identical sensations and had retreated to the lower floor where they sat sprawled in chairs or leaned against walls, tears streaming down their cheeks. Carrington made special note of the fact that two cynics, friends of the tenant, had accompanied the group out of boredom with their usual entertainments and had brought along a copious supply of Scotch and gin in case they were not confronted with ''spirits'' of a more ethereal nature. Both of these skeptics experienced the same sensations as the other members of the party—a difficulty in swallowing, tears stinging from the eyes, and cold perspiration on the forehead.

A dog, belonging to a member of the party, resisted all manner of coaxing designed to lure it upstairs. It growled, planted its feet stubbornly, and the hair raised on its back. In short, ''he behaved very much as dogs are supposed to behave in the presence of ghostly phenomena.''

Much later, Carrington led another expedition up the stairs to the servants' quarters. This time, the atmosphere seemed to have purged itself of the poisonous influence, and no member of the party experienced any sensations similar to the previous excursion. The dog bounded up the stairs, poked its nose into all the corners, and behaved as if prowling around such a house were the most natural thing in the world.

Carrington later sought to return to the house with a medium and apparatus for recording and testing

sounds and atmosphere. He was denied permission to continue his investigation, because one of the friends of the tenant had given the story to the papers, and the owner of the house did not desire additional publicity about his ''haunted house.''

One of my favorite ''haunted houses'' is that manse in Bognor, England, wherein dwelt the shade of the Dark Lady and her indefatigable investigator, Miss Morton.

''Miss Morton'' was the pseudonym for a young medical student who, when her family moved into the house in April, 1882, discovered that they had acquired a ghost along with the old mansion in Bognor. With a cool emotional detachment, and scientific objectivity, which would be envied by any ''psi'' researcher, Miss Morton kept following the ghost about, taking notes, conducting tests, and, it seemed, occasionally even frightening the ghost itself.

Miss Morton's family had lived in the house for about two months before the domestics began to complain of footsteps in the hallway at night.

Miss Morton described her own first sighting of the Dark Lady, thus: ''I had gone to my room but was not yet in bed when I heard someone at the door and went to it, thinking it was my mother. On opening it I saw no one, but going a few steps along the passage I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments, she descended the stairs, and I followed for a short distance, curious to see who it was, but I had only a small piece of candle, and it suddenly went out.''

Being alone in the dark with a mysterious figure

descending the staircase, did not disturb Miss Morton. A maid creaked open a door and told the young mistress that she had seen the Dark Lady on several occasions.

Intrigued by the possibilities of having her own ghost, Miss Morton at once decided to study the spectre as closely as possible.

"I saw her pass through wires [which she had stretched across the hallway] at least twice," she wrote in her report for the Society for Psychical Research. "I tried to touch her but she always eluded me . . . if I followed her into a corner, she simply disappeared. During the two years, 1882–1884, the only noises I heard were of slight pushes against my bedroom door accompanied by footsteps; and if I looked out, I invariably saw the figure. The footsteps were light. I could hardly hear them except when on linoleum, and then only like someone walking with thin boots on."

The first time that Miss Morton tried to speak to the Dark Lady, she "gave a slight gasp" and moved quickly away from her.

The persistent young medical student continued her attempts to engage the ghost in conversation. Once, while passing on the stairs, "she stopped and seemed as if she were about to speak."

Every member of the family and the domestic staff were able to see the Dark Lady except Mr. Morton.

On a number of occasions, the father would be led to the spot where the phantom stood, and his impatient family would insist that he should surely be able to see her as well as they. With a gesture of defeat, the father would steadfastly maintain that he could not see their spectral guest. The explanation

for Mr. Morton's strange deficiency may have been that the man was simply not sensitive enough or of the proper telepathic affinity to gain a visual image of the Dark Lady.

"Psi" researchers have long recognized four main classes of ghosts and apparitions.

1. Experimental cases in which an agent had deliberately attempted to make his apparitions appear to a particular percipient.

2. "Crisis-apparitions" in which a recognized apparition is seen, heard, or felt when the individual represented by the image is undergoing a crisis, especially death.

3. "Post-mortem apparitions" in which a recognized apparition is seen or heard long after the person represented by the phantom has died.

4. Ghosts or apparitions which habitually appear in a room, house, or locale.

In the spring of 1969, Donald Page told reporter Peter Thompson that he and an eminent canon of the Church of England had been running a home for wayward ghosts for nearly three years.

Page, who has been a medium since he was 15, freely admitted that he kept a spare bedroom in his London apartment expressly for the purpose of offering shelter and spiritual comfort to the ghosts that he had dispossessed from their old haunts—where their presence had been decidedly unwelcome by the human occupants.

The small guest room, decorated with psychic artwork, affords the displaced spirit an opportunity to adjust to life in a transitional state before it moves on to a higher, more spiritual plane of existence.

Page explained that the entities who used his guestroom were ". . . evil earthbound spirits who have been bothering people."

The medium emphasized the point that one could not simply remove such spirits from the places they haunt and leave them to flounder helplessly in a spiritual twilight zone.

Page went on to state that they permit the ghosts to stay in the sanctuary until they have regained their spiritual equilibrium and feel like moving on to the next plane of existence.

Medium Page and Canon John D. Pearce-Higgins had been a ghost hunting team for more then 15 years, and they claimed to have helped hundreds of ghosts to find peace.

Canon Pearce-Higgins kept a well-documented account of the ghost-hunting team's experiences for the Church of England's Fellowship for Psychical Research. The cleric has stated that their primary aim is to help both the haunters and the haunted. When the two men aren't busy helping restless spirits to move along to higher realms, Reverend Pearce-Higgins is minister of London's Southwark Cathedral and Page heads a Spiritualist church, the Fellowship and Brotherhood of Paul.

When they receive a request from someone who is experiencing an unpleasant haunting, the "Ghost squad" goes into immediate action. If investigation reveals that the haunting is being caused by a troubled ghost, Page goes into a trance and permits the spirit to possess him.

"That's the point where my spirit guides take over," Page said. "It's up to them to remove the spirit from me. Then my spirit guides take the troubled spirit to my sanctuary."

The spiritual ministers harbor their ailing ghosts in the sanctuary for as long as it takes to assist them in the transitional period. During this time of spiritual therapy, the two men and their assistant, Mrs. Edna Taylor, are able to keep the troubled spirits in a happier frame of mind, and with the help of Page's spirit guides, they are able to show the confused ghosts the way to continue their journey on the other side.

In May, 1971, Donald Page told writer John Dodd that by that date his personal tally of ghosts helped along was around 500.

Canon Pearce-Higgins admitted that many people might doubt the efficacy and the validity of their work, but ". . . all I know is that when we go into a house and do our stuff and the phenomena stop, we assume it is because of what we have done."

G. N. M. Tyrrell saw the ghost or apparition as a "psychological marionette" which is projected by an agent in a time of crisis or great emotion. To Tyrrell, the mechanism of a haunting was similar to an idea, and, at the same time, very much like a pattern. This "idea-pattern" finds sensory expression in the apparition, which has been produced by the dramatic idea of an agent.

Tyrrell's "idea-pattern" is distinguished by three general characteristics: "It is dynamic, for it is usually associated with an initiating drive; it is creative, for it manifests an urge towards expression and completeness; and it is teleological, for it is marvellously resourceful in adaptation and in adjusting means to ends."

Edmund Gurney, author of *Phantasms of the Living*, theorized that the collective sighting of a ghost is due to a sort of telepathic "infection." One

person sees the phantom and in turn telepathically influences another percipient, and so on.

Harry Price developed the "psychic ether" theory of hauntings. In his presidential address to the Society for Psychical Research in 1939, Price hypothesized that a certain level of mind may create a mental image which has a degree of persistence in the psychic ether. This mental image may also contain a telepathic ability by which it can affect other minds. The collective emotions and thought images of a person who has lived in a house for some time may have intensely "charged" the psychic ether of the place—especially if these were powerful emotions such as those of intense hatred or sorrow, or if they had been supercharged by an act of violence.

In Price's theory, the original agent has no direct part in the haunting. It is the charged psychic ether which, when presented with a suitable percipient mind of the proper telepathic affinity, cooperates in the production of the idea-pattern of a ghost.

It can be said that every old house, courtroom, hospital, castle, railroad depot is "haunted."

Any long-inhabited place, which has served as a container for human activity, almost certainly bears existing memory traces; but a multitude of mental images may over-saturate the majority of homes and public places and leave only a mass of impressions which create the peculiar "atmosphere" so many rooms and locales have. It is only when an idea-pattern that has been charged with enormous psychic intensity finds the mental level of a percipient who has the proper quality of telepathic affinity that a "ghost" can appear.

CHAPTER NINE

Extraordinary Feats of Unusual Men and Women

The oldest literature known to man tells of an all-powerful force underlying everything in nature and occurring throughout the universe. This mysterious energy is called "prana," and those who learned to tap it, to channel it through themselves, were said to become like gods.

But the world was barbarian then. Plunder and group power were easier to understand than godliness. Gradually, blood and sand covered the ancient texts.

Countless generations would live and die before Western civilization could take hold on the shores of the Mediterranean. And it has been less than a hundred years ago that Western scholars began to translate what they at first took to be ancient Hindu myths and discovered a literature richly imaginative with talk of cosmic energy and chariots of fire flown by gods from the sky.

Every known culture in the history of man has had individuals who have claimed to possess extraordinary powers. Will we be the first to prove that such powers actually exist?

Geniuses, psychics, superstar athletes, masters of the martial arts—what is it that they all have in common?

At first, it may seem ridiculous to compare a brilliant pianist with an unstoppable running back, but they all share one significant thing: they are extraordinary people. Is it possible that they are able to tap some sort of force that is generally unavailable to the average person?

The Lee brothers, Joo Bang Lee and Joo Sang Lee, are masters of the Korean martial art of Hwa Rang Do. Using *Ki* power, or internal energy, they are able, they say, to make their bodies lighter, heavier, hard like steel. They are capable of blocking out pain.

Ki power is said to reside in everyone in an area about three inches below the navel. But only masters manipulate *Ki* in such a manner as the Lee brothers can. They are able to push their bodies seemingly beyond human endurance. A steel wedge pressed against their throats can be struck by blows hard enough to splinter wood—yet neither brother will suffer the slightest injury. They can control the *Ki* force so well that a pickup truck can drive over their stomachs.

According to the Lee brothers, concentration is the most important aspect in the manipulating of the *Ki* energy. Preparatory exercise before an ordeal or event is one method of building up the power, permitting one to control it for short periods of time. Then, in such an instance as a truck driving over the

stomach, the mind must not lose its concentration. If the master should be distracted for even one instant, injury can occur.

Jack Swartz has said that there was nothing extraordinary about his powers of concentration until he found himself fighting with the Dutch resistance during World War II. Suddenly he had to become almost superhuman in order to stay alive. Today, Swartz is a favorite subject of several leading researchers in parapsychology, for he has the amazing ability to control pain.

For innumerable researchers, Swartz has performed such feats as pushing a large needle through a bicep, permitting it to penetrate the flesh and muscle and emerge on the other side of his arm. After leaving the needle in the bicep for several seconds, Swartz then pulls the shaft free and controls the flow of blood. He literally "heals" or closes the wound so quickly that not a drop of blood is shed.

Such demonstrations by Swartz are conducted under laboratory conditions when he is completely wired with the most sophisticated of medical science's monitoring instrumentation. In each instance, doctors must declare that the test has been performed without any evidence of external bleeding, of any hematoma under the skin, of any swelling of any kind.

Komar is listed in the 1976 edition of the famous *Guinness Book of World Records* as holding the record for the hottest firewalk—1,220°F for 25 feet. Later, Komar, the amazing fakir from Wooster, Ohio, established a new record of 1,494°F.

The *Guinness* record keepers also credit Komar with two additional internationally recognized feats: "The duration record for nonstop lying on a bed of

nails [needle-sharp 6-inch nails, 2 inches apart] is 25 hours 20 minutes by [Komar] at Wooster, Ohio, July 22-23, 1971. The greatest live weight borne of a bed of nails is also held by Komar with 4 persons aggregating 1,142 lbs., standing on him on the *Mike Douglas Show* on TV in Philadelphia on March 26, 1974." Komar performed this feat in Chicago at a later date while sandwiched between two beds of nails and supporting an aggregate 1,642 lbs.!

According to famous pain authority Dr. C. Norman Shealy, "Komar has an innate ability to distract his mind by going into at least an alpha [brainwave] state, and in it having control over his autonomic nervous system. Presumably, in his more stress-filled public demonstrations, he uses that state of mind to prevent pain and body damage."

"Even though my demonstrations are meant to be entertaining," Komar says, "there is a more profound dimension to my performance. I attempt to get across to my audience that it is possible, with proper discipline and training, to utilize much more than the 10 percent of our mental capacities that scientists say we use.

"I must also employ certain physical principles. In order to lie on nails, for example, the spikes must be spaced fairly close together, three inches apart, and there must be many nails. I would not attempt to jump on one nail or on two or three.

"Through concentration, I must place my body into a state of relaxation in which body tissue becomes more resilient. Once this state is reached, the tissues give, with the result that the nails do not penetrate as deeply as when the body is tense. Many think the thing to do is to tighten up the muscles, but nothing could be further from the truth."

Komar readily conceded that sideshow fakirs have been performing such feats with gimmicked devices for years. For this reason he is always ready to permit anyone from the audience to examine his equipment. Komar uses no substances to toughen up his skin, nor does he employ any local anesthesia or drugs.

"If, while I am on the nails, someone were to insert a finger between the spikes and touch my back, I would know it," Komar said. "My skin remains sensitive, but I have removed myself from the pain through mental mechanisms. But immediately after I complete my demonstration, if someone were to stick me with a hatpin, I would probably go straight up. Normally, I am very sensitive to pain. I can't even walk barefoot in the summer."

The amazing fakir from Ohio insists that his feats are accomplished by known mental processes, which may also be used to facilitate natural childbirth and to cure the common cold. Komar may be presenting us with a preview of the "ordinary" man of the future, enhanced in nearly all of his capacities.

Many scientific researchers have begun to conclude that we may all have within us Mind over Matter potential to control pain and accomplish superhuman feats of strength.

In fact, some researchers have gone so far as to theorize that with the right conditioning, anyone might be able to perform such yogi-like accomplishments as walking barefooted over beds of red-hot coals and jumping from great heights without injury. These same researchers insist that the levels of consciousness operating during hypnosis and sleep may be measured by monitoring brain waves with electronic instruments.

As far-out as such experimentation may sound to

the hard-to-convince, there seems to be a body of firm evidence materializing which indicates that the body is able to gather fresh reserves of strength and endurance while the brain is in the alpha state, that mysterious zone between consciousness and unconsciousness, the area in which reality mixes with dreams. Tests have demonstrated that such a mental state brings about an increase in muscular power and dramatic changes in pulse and respiration rate.

The alpha state may be our will to live; and self-hypnosis, or an altered state of consciousness, during a panic or stress situation might be the mental key that frees superhuman strength and allows it to suffuse the entire physical body.

Mrs. Cedric Larson of Montevideo, Minnesota, had spent 27 days in a hospital recovering from a back injury in the summer of 1965. She was pale and weak from the many bedridden days, and her physician had warned her not to exert herself with any but the mildest forms of exercise.

She was sitting in the front seat of the family automobile when she looked up to see that the tractor her husband had just parked had fallen on him with crushing force. Mrs. Larson jerked open the front door and ran to the overturned machine.

Her husband was still conscious, but was grimacing in pain. He had one foot stuck in the steering wheel, and his body was pinned under the tractor's fender.

Mrs. Larson grasped the big wheel on the back of the tractor and lifted and pushed at the same time.

Incredibly, the tractor moved and her husband contorted his body from under the fender. Then she

let the tractor fall back to the ground.

But Mrs. Larson's work was not yet finished. She worked her husband's foot loose from the steering wheel, then dragged him away from the overturned machine.

This task accomplished, she yelled to Mrs. Ruben Ronstad, who had been watching the strange drama with unbelieving eyes, to call an ambulance.

Ed Husby, a Montevideo lumberman, went to the farm afterward to right the tractor. He walked to the overturned vehicle and tried to lift it. He could not budge it.

Eventually Husby used a powerful winch to pull the tractor to an upright position. Husby said later that it had been a good thing that the farmer had not had to rely on him to lift the tractor. He couldn't have moved it an inch.

Cedric Larson suffered a fractured pelvis because of the farm accident. But if his wife had not been empowered by that burst of superhuman strength, his injuries would have been greatly multiplied.

Visionaries say that we are multidimensional beings, but that we only identify with one level—the physical. We consider ourselves to be individual entities.

The concept of the individual is a fairly recent occurrence in our evolution. We tend to think of such an awareness of self as the ultimate level, but is this necessarily so?

There are those among us who say that such an image of ourselves limits our further growth. Pointing to the ecological imbalances that have forced themselves upon our group consciousness,

these men and women say that it is time to participate in the forces of nature which we have tried unsuccessfully to master.

Perhaps then we will find that our *real* selves extend far greater in scope than we have ever imagined. Perhaps we will discover that we ourselves are the unknown force.

CHAPTER TEN

Gifts and Powers from Otherwordly Guides

For several years now, I have been collecting accounts from serious-minded men and women who are convinced that they have had personal interaction with angelic beings or spirit guides. Certain of these individuals have testified that they have received both supportive energy and protection from benevolent entities who have served as guardians.

Mankind in general has always believed in unseen intelligences inhabiting an invisible world. The holy books of nearly all religions inform their followers that such spiritual entities do exist and that they thrive in close proximity to our own world.

There is no question that in the Old and New Testaments angels are considered as beings concerned with the material affairs of Earth. They wrestle with stubborn shepherds, guide wanderers lost in the wilderness to oases, free the persecuted from fiery furnaces and dank prisons. Jesus himself

was fed by angels, defended by angels, and strengthened by angels.

In recent history and in contemporary times, angels and spirit guides have appeared to soldiers, statesmen, doctors, businessmen—even to Western lawmen and gunfighters.

Contrary to television's popular mythology, Wyatt Earp did not clean up Tombstone Territory. The controversial Mr. Earp, in spite of his secure position in the legends of the West as a gallant lawman, was a gambler, a racketeer, and a part-time road agent, who made a profit by dealing on both sides of the law. The fiction of Earp as the virtuous defender of law and order was largely the creation of Ned Buntline, a prolific dime-novel writer.

When Wyatt, his brothers, and his pal, Doc Holliday, left Tombstone after the famous gunfight at the OK Corral, the Arizona community was far from "clean." If anything, crime was more rampant than before the Earp regime.

The man who pinned on the tin star and really mopped up the Territory was "Texas" John Slaughter. Slaughter was quick with his wits, fast on the draw with his pearl-handled revolver, and doggedly determined to make Tombstone a decent city. Texas John had two important advantages over all the previous lawmen who had tackled Tombstone and failed—he had a finely honed sixth sense and an active guardian angel.

Slaughter had been a successful rancher before he moved to Arizona and took on the job of sheriff for Tombstone Territory, so he was accustomed to rubbing up against touch *hombres*.

"I've got a guardian angel who protects me," he would tell well-meaning friends when they would

seek to caution him about his reckless and daring lifestyle. "My angel keeps these owl hoots and gunslicks from even denting me. I'll die in bed when I'm good and ready."

Once when Texas John was riding his famous gray horse on his way to buy some cattle, he received the warning "buzz" from his guardian angel which told him that he was approaching danger. Whenever he got the signal from his invisible guide, he never argued with it for a minute.

He sat atop his horse for a time, assessing the message which he had received. Danger lay ahead, the communication had assured him, so he decided to ride into the town of Tubac. Here he visited with a storekeeper until his angel sent him the "all-clear" signal.

Later that day, three gunslingers who worked for Curly Bill Brocius, Texas John's archenemy, rode into Tubac. Over beers in the saloon, they were overheard to be cursing their bad luck. It seemed that Curly Bill had learned of Slaughter's cattle-buying trip and had sent the three of them to lie in ambush for him.

"We lay out there in that boiling sun until we felt like dried-out venison," one of them growled to a local tough. "Curly Bill is going to be mad, but we ain't no Apaches. We couldn't lay there in that sun waiting for Texas John until Christmas!"

One night Slaughter and his wife had attended a social function at a neighbor's and were driving home after dark in their buckboard. Mrs. Slaughter saw her husband cock his head in the bright moonlight.

"What do you hear, John?" she asked.

Slaughter handed her the reins and unholstered his

gun. "My angel just sent me the buzz," he told her. "We are going to be a whole lot safer if you drive, and I have my gun in my hand."

Mrs. Slaughter had learned to place full confidence in her husband's warnings from his guardian angel. Although she was startled, she accepted the reins to the team at once.

Slaughter had barely finished speaking when a horseman emerged from the shadows, and the angry features of rustler Ike Clanton were distinguishable in the moonlight. The tough, old patriarch of the outlaw clan had sworn to kill the troublesome sheriff, and he rode out in front of the buckboard with his revolver already drawn.

But when Ike saw the moonlight glinting off the six-gun in the fast-shooting Slaughter's hand, he turned his horse and rode on without speaking a word or firing a shot.

The lawman's sixth sense did not lose its effectiveness with age. On the evening of May 4, 1921, when Tombstone, the Clantons, and Curly Bill had become the stuff of memories, the old frontier sheriff got his angel's danger signal while sitting in his dining room reading the evening paper.

"It was as if I heard my faithful guardian angel screaming right in my ear," Slaughter said later. "There was just a bit of the old buzz, then I heard this voice shout at me: '*Get away from that open window and get your gun!*' "

Puzzled, but ever heedful of the adviser who had consistently got him out of tough scrapes alive, Slaughter set down his newspaper and literally sprang to his feet.

He was in the bedroom buckling on his gunbelt

when the two shots rang out that killed his foreman, Jes Fisher.

Later, when the four ranchhands involved in the plot were arrested, they confessed that Slaughter was also to have been killed.

One of the conspirators had been drawing a bead on Texas John, who sat reading in front of a window, when the old lawman suddenly jumped to his feet and moved quickly out of sight. Another instant over the newspaper and Slaughter, an easy target under the light from the reading lamp, would have been dead.

"It's like I've always told you," Slaughter said to his friends. "My guardian angel told me years ago that I would die in bed. Once again he sent the warning in time so that bushwacker's bullet never found me. He isn't going to let anything happen to me until it is my time to go."

That time finally came for John Horton Slaughter in 1922, when he passed away—the victim of a stroke, not a gunman's bullet.

Before Arthur Edward Stilwell died on September 26, 1928, he had built the Kansas City Southern Railroad; the Kansas City Northern Connecting Railroad; the Kansas City, Omaha and Eastern; the Kansas City, Omaha and Orient; the Pittsburgh and Gulf Railroad; and the Port Arthur Ship Canal. This hard-headed, practical businessman had been responsible for the laying of over 2500 miles of double-track railroad and had founded 40 towns. His vast empire employed over a quarter of a million persons and extended itself from the vast railroad network to pecan-farming, banking, land development,

and mining. In his spare time, the millionaire wrote and published 30 books, 19 of which were novels, among them the well-known *Light That Never Failed*.

Although his contemporaries hailed him as a genius with unquenchable luck, Arthur Stilwell never took any of the credit for his impressive accomplishments. Throughout his long and prosperous career as a modern day Midas, Stilwell protested that he was but an instrument for his spirit guides.

According to Stilwell, his mentors from the spirit world had been responsible for every financial investment and decision that he had ever made, and had dictated every word in his 30 volumes, numerous articles, and many motion-picture scenarios.

"My case is not all that unusual," Stilwell would point out to those who seemed to meet his claims with incredulity. "Socrates, greatest of the Greek philosophers, used to give credit to his 'Demon.' Joan of Arc changed history by listening to her spirit guides."

To Arthur Stilwell, the relationship that he shared with his spirit friends was a highly personal one, and other than acknowledging the essential role they had played in his career, he never identified them beyond stating that the Circle was made up of the spirits of three engineers, a poet, and two writers. The millionaire's interaction with the world of the supernatural was as real and as vital to him as was his association with his earthly circle of friends, which included Henry Ford, George Westinghouse, and Charles Schwab.

Sir Arthur Conan Doyle, creator of Sherlock Holmes, once said that Arthur Stilwell "had greater

and more important psychic experiences than any man of this generation."

These "important psychic experiences" began when Stilwell was a boy on his father's farm in eastern Indiana.

Since his early childhood, Arthur had been a sensitive lad who was given to much daydreaming. By the time he was in his early teens, he had acquired the ability to fall into trances and receive advice, admonitions, and prophecies from his advisers in the Spirit Circle.

On his fifteenth birthday, young Arthur was told that he would be married in four years' time to a girl named Genevieve Wood.

"But I don't even know any girl by such a name," the teenager protested.

After the spirits had finished giving their counsel and had faded back into the night shadows, young Arthur arose and wrote the name down in his diary.

Four years later, just after his nineteenth birthday, he found himself dancing with a pretty girl at a church festival. When she told him her name was Jenny Wood, he remembered the prophecy of the Circle and the name which he had recorded in his diary. Within a few weeks, Genevieve Wood and Arthur Stilwell were married.

Even the most faithful disciple of Horatio Alger rags-to-riches romanticism would have been easily persuaded to put his money on someone other than Arthur Stilwell to make a millionaire of himself. He was a farm boy who had barely made it through high school, had acquired a wife while he was still a teenager, and had now gained employment as a clerk with a trucking firm.

How many trucking company clerks became millionaires?

But how many clerks have the benefit of counsel from a Spirit Circle?

In the darkness they came to him. "Go west and build a railroad," they repeated night after night.

Young Stilwell protested. He knew nothing of railroads and nothing of high finance. He was just a farm boy.

But still the ghostly voices beleaguered him. They pestered him so that he had to begin sleeping in a separate bedroom so that he would not disturb his wife.

In the early days of their marriage, Arthur did not dare discuss his invisible advisers with Jenny for fear that she would think him strange. Now, after assuring her that all was well between them, Arthur gave some feeble explanation of why he must sleep in his own bedroom.

It was a practice which Stilwell would continue for the rest of their long married life, but as success followed success, he was eventually able to confide in Jenny and explain the necessity of his being able to "confer" with his guides in solitude.

Yielding at last to the demands of the Spirit Circle, Stilwell moved to Kansas City where he managed to find work with various brokerage firms. With the aid of his ghostly allies, Arthur managed to master the finer points of finance, and before he was 26, he was building his first railroad, the Kansas City Belt Line.

Stilwell had found no difficulty in borrowing the money from the bankers, and upon completing the line a month ahead of schedule, he found that he had suddenly been transformed from a 40-dollar-a-

month clerk to a man who owned a railroad worth millions.

Later, Stilwell recorded that in this period of his life, which required more nerve and self-confidence than even the most bold Indiana farm boy could muster, he had relied heavily on the advice and aid of his spirit friends. Often, when an engineering problem had him stumped, he would slip into trance and awaken the next morning to find that the drawing board now bore the solution. These notes and drawings, according to Stilwell, were never in his own handwriting.

Perhaps the most dramatic prophecy of the Circle of Spirit mentors occurred when they advised Arthur to build a railroad line from Kansas City to the Gulf of Mexico.

Stilwell was immediately impressed with the wisdom of such a move. He realized that such a linkage would unite the Midwestern farmers with the ocean steamships. He set out at once putting the wheels of his highly efficient combine into motion.

Galveston, Texas, seemed to be the logical terminus of this new branch line, and Stilwell completely immersed himself in the new project. For the first time in his life, he became so absorbed in a new undertaking that he seemed to somehow block out the visitations of his spirit friends.

"I made the very human mistake of depending upon myself and upon tangible things in my hour of need, forgetting the spiritual aid which was waiting and ready," Stilwell wrote later.

Then, suddenly, as if the spirits had devised a last-resort method of forcing their fleshly protégé to slow down a bit, Stilwell became ill.

Work on the railroad came to a halt, but Arthur

was able to reestablish contact with his faithful Circle.

"You must not let the new railroad line go to Galveston," Stilwell was told.

"But where else would I possibly locate the terminus?" Arthur frowned, putting the question bluntly to his ethereal tutors.

"That should be no problem for a millionaire. Build a new city. Name it Port Arthur."

Arthur snorted: "People will not only say that I am mad; they will say that I am vain."

"Let them say what they will. Nothing your detractors can say will equal the disaster which will take place in Galveston if you allow your railroad to establish its terminus in that city. Your life's work will be ruined, and thousands of lives will be lost."

Stilwell stirred uneasily in the bed where he was holding the "conference." He asked his guides exactly what they meant by uttering such ominous words.

"Look here," he was commanded, "and you will see for yourself."

There, on his bedroom wall, a misty picture of the city of Galveston began to swirl and waver until it at last took form with the clarity of a stereopticon slide. But this most miraculous "picture" showed people walking on the streets.

The focus suddenly shifted to the docks of the seaport. Stevedores hustled up gangplanks with cargo; cranes dropped tons of wheat into open holds.

Then the brightness of the sky over the ocean became dark and troubled. From far out to sea a great tidal wave seemed to rise out of the waters like a brutal, hulking beast of vengeance sent by an angry Father Neptune. The monstrous wave gained

momentum as it rolled faster and faster toward the shore and the seaport.

It flung itself on the city of Galveston with the fury of Nature's power gone berserk. The Texas city was literally crushed; its populace drowned.

At last the horrible vision faded from the bedroom wall. Arthur Stilwell lay in his bed, damp with perspiration and totally convinced by the demonstration which his spirits had just presented.

"I shall build Port Arthur," he assured the grim features of the ghostly prophets.

Stilwell returned from his sickbed completely rejuvenated. His first official action was to order the change in the course of his new railroad line.

Port Arthur was staked out in a vacant cow pasture. The precise location had been marked on a map by the Spirit Circle.

"The man is insane!" Stilwell's critics shouted when his plans were announced.

The business associations and citizens' groups from Galveston violently protested the railroad baron's change of plans. They were ignorant of the vision of the terrible tidal wave which would crush their city. The only vision they were concerned about was the one which showed them losing thousands of dollars in profits to a city that had not yet been built.

Cautiously, Stilwell spoke to them of his vision of the great tidal wave which would destroy Galveston. As he feared, this pronouncement angered Galveston's emissaries even more.

"It was bad enough that Stilwell has betrayed us," they grumbled, "but he had the unmitigated gall to tell us that he had changed his plans because of a bad dream!"

Then there were those who had hoped to profit

from the sale of condemned lands along the site of the railroad as Stilwell had originally announced its route. These men joined with Stilwell's enemies in Wall Street and brought the fight into Congress.

But Stilwell, with the constant encouragement of his spiritual advisers, held his ground and continued to finance both the completion of the new line and the construction of the new city.

Several years later, an official ceremony christened Port Arthur, the terminus for the Kansas City Southern Railroad.

What had once been a useless swamp had been transformed into a canal that equaled the width and depth of the Suez.

What had once been a cow pasture was now a new and proud seaport where steamers could dock while the waiting trainloads of Midwestern corn, wheat, and oil were transferred to their holds.

Only four days after the ceremonies which signaled the twin births of a railroad line and a seaport, the city of Galveston, Texas, was nearly destroyed by a mammoth tidal wave that thundered over the Gulf Coast. The disaster occurred just as it had been revealed to Arthur Stilwell by his spirit guides and just as he had predicted for the past several years.

The huge tidal wave that smashed into Galveston was responsible for one of the greatest catastrophes in American history, but by the time it reached Port Arthur across Sabine Lake, it was as mild as a ripple in a pond. Once again, the Spirit Circle had given Arthur Stilwell impressive proof of the validity of their existence and their unerring accuracy.

Because Stilwell had heeded the advice of his spirit mentors, Port Arthur was able to serve as a relief

center for the striken populace of its neighboring city.

Stilwell's own personal fortune was increased many times over. If he had followed his original plan and built his railroad terminal in Galveston, his empire would have been destroyed. Those who had once mocked him as a fool for erecting a city in the middle of a cow pasture when an established seaport stood eagerly awaiting the commerce of his railroad line were now hailing him as a genius, a visionary, and the luckiest man in the world.

Stilwell was quick to point out that he had had more than luck on his side.

As Arthur Stilwell became internationally known as one of America's greatest empire builders, more and more people began to question him about his spirit guides. Stilwell was never one to theorize about his "friends." He felt no compulsion to attempt to explain how he was able to interact with the spirit world or why those in the ethereal realm should choose to bother themselves with the concerns of those still clothed in flesh.

Stilwell never made a single effort to answer the "whys" and "hows" of the skeptical. The multi-millionaire felt that the empire which he had built with the aid of his spirit mentors offered the best kind of evidence of their existence.

Stilwell did, however, reveal how he was able to contact the members of the Spirit Circle.

"I lie down in bed alone in a dark room," he once told a business associate. "I focus my mind on my immediate problem and allow myself to drift off into a sort of half-sleep. I offer no resistence to any outside influence. I suppose the state is very similar to

that of a coma; but even though I am nearly unconscious, every plan, diagram, chart, or map which is revealed to me during those moments is indelibly etched in my memory."

According to Stilwell, his spirit tutors did not express themselves in a time sense. Past, present, and future were all one to them. They seemed to have access to all knowledge which issued from the Absolute and dictated their suggestions to him with utmost authority.

Arthur Stilwell lived into his 80s and entertained himself in his twilight years by writing. This still left him plenty of time to manage his sprawling railroad empire and his varied commercial interests.

He died clutching his wife's hand, confidently telling Jenny that he himself would soon be a member in good standing in the Spirit Circle.

"Certain things had happened to me when alone in my room which convinced me that there are spiritual intelligences which can warn us and advise us."

Who made this statement?

A crackpot?

Someone hoodwinked by a phoney spirit medium?

The man who said these words was none of these. In fact he won the Nobel Prize for literature in 1923, wrote 35 books of poetry, plays, essays and criticism, organized the Irish Literary Society of London and Dublin, founded the Irish Literary Theater, and was a Senator from the Irish Free State.

William Butler Yeats has often been unfairly criticized as being "dream-headed and absentminded," but the list of things which he accomplished during his productive life shows the lack of truth in such criticism. Yeats's desire to be a whole man led him

down the mysterious path of the mystic and brought him into contact with the most noted Spiritualists and psychics of his day.

Even from childhood Yeats had a great interest in the imaginative world of the occult. His mother told him fairy tales and folk tales while his father, a pre-Raphaelite painter, gave him an education befitting an artist. His stimulated imagination led him to study the occult under a man named George Russell in Dublin.

While still a young man Yeats and some friends formed the Dublin Hermetic Society, and Russell's house became a meeting place for many young imaginative thinkers, philosophers, and visionaries, all sharing Yeats's interest in the power of the symbol in man's life.

Yeats had a favorite uncle who was a strong believer in the supernatural. Together they would share visions when Yeats came to visit.

Once, the uncle was taken sick with a fever, and Yeats was able to soothe him by simply thinking of the symbol of water.

The doctor, who looked in on the uncle, was surprised to find him resting easily. When Yeats explained what he had done, the doctor passed it off as simply a form of hypnotism.

The psychic side of Yeats's life had a great influence on the work which eventually won him the Nobel Prize for literature. On one occasion he made an invocation to the moon for seven nights in succession. He was finally rewarded with a vision of a centaur and a woman shooting at a star.

This could, perhaps, have been passed off as the construction of a wearied mind after so long a vigil, but people all over the area, some of them friends of

Yeats's, reported seeing the apparition at the same time. This particular incident appeared in Yeats's poetry many times and in the poetry of such friends as Arthur Symons.

Yeats was convinced that great truths could be learned from the spiritual side of man—truths which, in fact, could not be comprehended in any other manner. To this end he investigated the spirit world of the magician and the seer, hoping to understand more clearly the value and power of the symbol over men.

Shortly after he married in 1917, Yeats and his wife began experimenting with automatic writing. To their surprise, Mrs. Yeats was extremely successful with this form of "spirit" communication, and Yeats filled many notebooks with the messages which had come to his wife.

While on a lecture tour in California, Yeats found that the spirit guide that was giving his wife advice through automatic writing would also answer questions through the voice of Mrs. Yeats while she lay asleep. This proved a great asset in Yeats's investigation of the spirit world, as the automatic writing was physically exhausting for his wife. Yeats identified his spirit guide as Leo Africanus, who was actually a 16th century traveler, poet, and geographer.

This spirit dictation came accompanied with strange sounds and peculiar, unexplainable odors. Sometimes the odor would be of snuffed candles and, other times, the thick smell of flowers.

Although Yeats laid great stress on the value of the spiritualistic side of man, he trusted no medium completely, except for his wife. He remained constantly

skeptical of the words of the professional mediums, realizing the hit-and-miss nature of their insights. Yeats sought truth above all else.

Yeats's verse could not help but be affected by his dabbling in the occult, and the imagery of his poetry is strongly influenced by the experiences he shared with the uncharted world of the paranormal.

Ever since she was a child of five, Francie has insisted that the angel who appeared to her was not the product of a dream or imagination.

Today, Francie Steiger is a psychic-sensitive of international reputation and highly respected teacher of metaphysics, who has conducted workshops for medical doctors, psychiatrists, nurses, and teachers. She still asserts that the appearance of the angel was an actual event in her life and that the experience was real and true. And she consistently demonstrates through channelled teachings that a steady interaction with angelic intelligences has been a continuing factor in her life from that day to the present.

Recently, science's most sophisticated new instrument for assessing the truth of anyone's claims, the Psychological Stress Evaluator (PSE), has proved the validity of Francie's angelic visitation and the subsequent information which has been relayed to her.

In her thought-provoking, inspirational book, *Reflections From an Angel's Eye*, Francie tells how an angelic spokesman, together with four auxiliary angels, came down through the ceiling of her parents' bedroom where she was seated on the edge of the bed, beside an open window, watching her father hang a picture. Her father was placed into a state of

suspended animation while the principal angel, whom she later came to know as Kihief, presented her with certain instructions.

According to Francie: "He alighted so gently that he stood almost directly before me, and I wasn't certain if he ever touched the floor. His white robe was draped over one shoulder, and the wind made it flow in and out around his body. His hair was straw-colored and straight . . . coming down to the base of his neck. His eyes were light, wide-set; he had a large, full jaw and fair skin. . . . He began to speak, rising and falling in tone, as one would sing and talk at the same time in a falsetto voice . . . I remembered several phrases for years, though some of them made little sense to me at the time . . .

"One phrase he sang-talked to me was, 'Like unto another Christ child you will be.' I have assumed that there is some underlying symbolism to that statement. Please believe me, I have no great aspirations toward martyrdom. And I feel that there may exist many others with a similar mission to operate on the Christ vibration or consciousness."

Forrest L. Erickson, one of the nation's foremost PSE examiners, was the expert who evaluated Francie's test. His findings prove that in every instance tested Francie was totally innocent of deception. Her voice was free of the stress which would indicate an untruthfulness. She was, therefore, proven to be telling the truth.

The PSE instrumentation detects, measures, and graphically displays guilt-revealing variations in the human voice. The PSE machine records the subject's voice patterns and indicates certain stress-related tremors which are controlled by the involuntary

muscles triggered by the subconscious mind. The PSE is used by criminologists, law enforcement officers, lawyers, doctors, insurance company investigators, fire officials, and psychiatrists. Several courts in the United States accept PSE findings as admissable evidence in court and judge the machine a reliable instrument in proving innocence.

Included in Erickson's evaluation of Francie's test are the following assessments:

"The angel was coming down through the ceiling."

Evaluation: "True."

"Like unto another Christ child you will be."

Evaluation: "True. This is very true."

"I have felt continual interaction with these beings."

Evaluation: "True."

"I am taken out of the body and shown visions."

Evaluation: "That appears true."

"I was taken into outer space."

Evaluation: "This is some of the *least* stress we have seen during the entire test."

Francie relayed how she seemed to be standing somewhere in space, suspended, and was presented with a teaching which showed the Soul connected by a golden cord to the realm of the Hierarchy (Heaven). Extending from the Soul, in starburst fashion, were many silver cords, like umbilical cords, which connected each life form entered into by the Soul. At the end of each silver cord, there existed smaller "crystal" balls which represented each lifetime on Earth. Within each of those balls there formed an embryo which became a child and sometimes lived to an old age, gathering knowledge

as it matured. This knowledge elevated the vibrations of each life form as well as that of the Soul.

Erickson's evaluation of this experience was that it was true.

As an indication of the sensitivity of the PSE to subconsciously induced tremors in the voice, he added that Francie did show stress on her description of the Soul appearing as a "crystal ball." According to Erickson, this stress indicated that Francie's subconscious knew that they were not really crystal balls.

"In other words," he pointed out, "the objects were *like* crystal balls, but she knew they were really something else. Other than that, there is no stress on the entire statement."

Francie's description of the angelic entities as being taller than humankind, very muscular, and physically attractive was evaluated in the following way: "Some doubt expressed that they were taller (remember, Francie was only five when the experience occurred). It is true that they were muscular in appearance and not thin at all. Essentially, *all* her statements appear true."

For centuries, our prophets, mystics, and revelators from all cultures and religious persuasions have attested that they have interacted with angelic intelligences and spirit guides. Now it would appear that our most sophisticated truth-detecting instrumentation has proved the reality of such contact by declaring: "Francie Steiger is telling the truth."

As I have analyzed the hundreds of historical and contemporary reports of angels and spirit guides that I have encountered in my research, I have come to see

these multidimensional intelligences communicating essentially through the unconscious. That is why experiences with these entities appear to occur more often when the receiver of such a visitation is in an altered state of consciousness. That is why accounts of such manifestations sometimes sound as if they were dreams. They have, in effect, taken place while the witness was in a dreamlike state.

In certain instances, I have used hypnosis on witnesses of multidimensional manifestations so that I might better obtain a clue as to what actually happened during the experience. In hypnosis, we are able to speak directly to the unconscious, rather than the conscious with its multilevel screening devices.

Although I recognize the argument that angels and spirit guides may be but projections of one's own higher self, I have come to accept an objective, external reality for such entities. I would suggest that these multidimensional beings often use both the percipient's unconscious and certain universal archetypal images in order to facilitate more effective communication with our troubled and seeking species.

In my opinion, so many of modern men's and women's neuroses have their origin in a conscious or unconscious acknowledgement that they have muted their mystical communion with the intelligences of the unseen world and that they have grown apart from a sense of Oneness with the God-Force.

It would, of course, be foolish to attempt to stop living in our contemporary reality of Space Age technology. But we can learn how to deal directly with the unconscious, and we can make firm contact with a higher level of consciousness.

To be primitive in our relationships with the external world of jet airplanes, television sets, and nuclear considerations is, indeed, to live in superstition. But to be primitive in our relationship with the innerworld of the psyche is to live in wisdom and in spiritual/physical balance.

CHAPTER ELEVEN

The Beautiful Gift of Healing

What is the mysterious force called healing?

Western science and medicine have traditionally searched for the answer in the laboratory, thereby ignoring or ridiculing startling and sophisticated techniques of healing which predate the beginning of the scientific method by thousands of years. Today we may be on the threshold of balancing the scientific side of our nature with its nonrational counterpart.

Modern technology is finally enabling a few pioneering scientists to measure and to verify extremely subtle energies which orthodox science has long refused to acknowledge. Phenomena that until now had only been detectable by those rare individuals with extraordinary sensitivity called mystics and psychics are now being closely scrutinized under the most strenuous laboratory conditions. In the present atmosphere of tolerance for the study of so-called

paranormal phenomena, which prevails in much of society and in the scientific community, nothing strikes so strong a chord as a voice crying, "I am healed."

Could the caduceus of Mercury, the symbol of modern medicine, have originated as an occult symbol for a system of healing far older than the physical science of medicine?

Such a theory maintains that the staff of the caduceus represents the human spine. The two snakes symbolize *Kundalini* or serpent fire—a tremendously powerful force believed to lie dormant at the base of the spine in all human beings.

Although alien to most Westerners, the principle of *Kundalini* is significant in Hinduism, yoga, and most mystical and occult doctrines. The precepts of *Kundalini* are gradually being introduced in the West as elements in bio-energy techniques of therapy. Supposedly, the rare individual who can learn to tap this natural force will attain an increasingly higher level of consciousness. And, as is symbolized by the wings of the caduceus, will eventually be able to leave the body to soar free of the physical limitations of time and space.

This esoteric interpretation of a familiar, yet mysterious, symbol in the midst of everyday reality may be an important key to understanding the phenomenon of psychic, or faith, healing. Many alleged healers claim that their powers are directed not to the physical body, which we can see and touch, but to far more subtle energy bodies surrounding it.

To some, the famous healer Kathryn Kuhlman was a saint. To others, she was sort of a superstar of the bizarre—a possessed-looking woman, clad in a flowing gown, whose temple of healing was the television

tube. One thing fairly certain about the charismatic woman, who liked to call herself the handmaiden of the Lord, was her apparent ability to transfer strange power to those with whom she came in contact.

It was also readily evident to all those who spoke with Kathryn Kuhlman that her enthusiasm for her work never diminished. And she seemed to be as delighted and as filled with awe and wonder for her healing ministry as were those men and women who came to receive the gifts of the spirit into their bodies.

"I stood there amazed in 1948 when the woman told me she had been healed of a tumor," Ms. Kuhlman remarked shortly before her death. "I was awed when this Mr. Ora came and said that he had received sight in an eye, because I had never touched him. I had never prayed for him. I, too, was curious at what had happened.

"Recently, the *St. Louis Globe Democrat* reported that, since 1948—and this is a figure that they gave—at least two million people had been healed by the power of God through this ministry. Two million people! This is what the news media has given!

"That's the reason, you know, the ministry needs no defense. Sitting there in front of their television sets are thousands who are watching, and they make me feel as though I am over-dramatic when someone is willfully healed by the power of God. What they don't understand is that I'm just as thrilled with the very last miracle that I saw God perform as I was the first time.

"There are no words to describe spiritual feelings and emotions because these things are spiritual—but as real as the air that you breathe!

"Even though I believe in the supernatural power

of God, I'm not personally immune to sickness. I, too, can become ill."

Kathryn Kuhlman died following open heart surgery. It is likely, however, that her legacy of love and healing will be an inspiration for generations to come. The lady from the little town of Concordia, Missouri, made too strong an imprint on too many millions of people to be soon forgotten.

Although the names of Jim Jones and the People's Temple have come to represent the blind obedience of cult followers to a charismatic leader, there was once another side to the man who led 900 men and women to their self-destruction on that terrible day in Guyana. Witness a happier time, when Jim Jones stood before the assembled congregation at the People's Temple in San Francisco:

Jones is an attractive, well-dressed figure as he stands in the pulpit. His voice is confident, reassuring.

"Now as we meditate God is love, love is a healing remedy," he tells the men and women who are gathered there to direct the healing energy to others and to themselves.

"We're going to reach out to an area where man has seemed to have difficulty. As we concentrate so that the gifts of the Holy Spirit might function—for what the secular might speak of as the paranormal—let us believe."

Jones suddenly directs his attention to a woman standing in the back. "Sister Ingraham, you're concerned about the losing of your sight. You're not able to see me clearly. Things just blur to you. You have to stumble around lately. You are not able to see people's faces even up close to you."

"That's true," the woman admits.

"You've told me nothing about your condition," Jones asks rhetorically, assuring the assembled supplicants and worshipers that the woman is not a plant.

"No," the woman shakes her head. "I haven't told you a thing."

"Give that sweetheart a little bit of love," Jones smiles at members of the People's Temple, who crowd around the woman with kisses and embraces.

"Now take your glasses off," Jones instructs the woman. "Let's just dare in our faith. We've seen Sister Brown here who was blind, totally healed. Saw one of our sisters blind from her childhood . . . could be hysterical blindness, whatever. We're not concerned. She was blind and could not see.

"Now look at my face," Jones encourages her. "I'm going to hold up some fingers. You concentrate hard. I love you. The people love you. And most important is that Christ loves you. What do you see? How many fingers?"

Ms. Ingraham's mouth drops in glorious astonishment and tears course down her cheeks. "Three!"

The assembled worshipers rejoice with shouts of "Hallelujah!" The organ swells in triumph. Men and women laugh and call up their praises to God. Ms. Ingraham weeps without thought of restraint.

"You don't even need your glasses, child," Jones exults. "Let us all be thankful as she cries back there. Let us cry and rejoice with her."

Jones scans the congregation. "Edie?" he calls to another supplicant. "Are your fingers numb? In your right hand. You're having enormous headaches."

Edie answers that this is true.

Jones calls out for the woman to stretch forth her hands to him, to reach out and feel the pain leave the hand.

This healing quickly and deftly accomplished, Jones receives another name. "Willamae Conway. Where is Willamae Conway?"

A stout black woman stands and raises her hand in order to be identified by the healer.

An impression comes to Jones. "Did you once lose a loved one? I think the name is James."

Willamae Conway is visibly stunned. "Yes," she confirms. "My brother."

"Fourteen years of age," Jones is continuing. "And someone . . . he was reading something . . . and someone asked him for what he had. He didn't want to give it."

Ms. Conway again confirms the preacher's impressions.

"And that person shot him." Jones waits only briefly for confirmation, then explains: "I'm saying this to give you faith so that you can mount up, because you've been feeling pain here in the chest . . . in the back."

Willamae Conway is now convinced that the healer is tuning into her personal vibrations.

"You injured your foot sometime ago, and you've been having constant pain in your foot, and you had to move around in a chair," Jones goes on.

"Yes," Willamae answers, "I did."

Jones smiles. "I do not know you, and you've told no one else the things I just mentioned. Is that true?"

Willamae testifies that she does not know the healer, that she has told no member of the People's Temple about her affliction.

"Now," Jones challenges, "where is your pain?"

Willamae is ecstatic. "I stopped feeling any!"

The congregation cheers, sings, shouts praises to the Lord for having sent another healing.

Next Jones focuses on an elderly woman in a wheelchair.

"You have a bad spinal condition."

The confirmation is quick to come.

"And your hip is injured."

Again, positive feedback.

"Step from your wheelchair," Jones demands. "Begin to step from your wheelchair."

The woman is incredulous. She has been doomed to this device which has replaced her functioning legs.

"Try," Jones cajoles. "Just try. Just try. We have nothing to lose. We have no face to lose, because we've said we have no panacea—but I have seen more healings here than I've ever seen anyplace!"

The members of the People's Temple are shouting their encouragement. Cries to Jesus are sent toward the rafters. Organ music thunders. Men and women chant and shout as though they are at some cosmic athletic contest.

"I love you," Jones promises her. "Jesus Christ loves you. Jehovah Jarah and all the goodness of all the world's great religions love you. In the name and the mercy and the goodness of Jesus wherein I stand, come forth, my dear!"

The woman begins to struggle with her inoperative legs.

"Stand up!" Jones beseeches. "Take that step!"

The woman stands, and the People's Temple echoes and reechoes with cheers of jubilation and praise.

"Bless your heart," Jones cries out. "Take that step!"

She falters; she hesitates; but the woman does take a step forward. No touchdown-making quarterback ever received a more enthusiastic cheer of approval than that which comes from the massed voices in the People's Temple.

"Now move forward," Jones shouts, a totally involved dispenser of love. "Move forward! Move forward! Move forward! Move forward! Move forward, darling, you can do it!"

The woman begins to walk, a jerking, wavering two-step, and the congregation shouts their tearful, jubilant praise for every inch she manages.

Someone inadvertently steps between the healer and the subject.

"Child, sweetheart," Jones remonstrates, "would you step out of my way a moment so that I can just keep my love thought on her!" The admonition is gentle, but urgent.

"Now, move forward!" Jones commands. "Freely, freely, freely."

The woman is now making forceful strides.

"Now begin to exercise," Jones instructs. "Begin to exercise the joints."

Stiffly at first, the elderly woman begins to swing her arms, to kick forth her legs. The congregation's praises have become almost deafening.

"I love you," Jones rejoices. "Christ loves you. The people love you. Now, sister, walk briskly, walk, walk briskly, walk, walk, walk, walk, walk. . . ."

The woman strides purposefully forward, then begins to walk resolutely, almost breaking into a jogging pace as she moves up and down the throngs of men and women who are shouting, singing, crying their thanks for her dramatic healing.

What a tragic journey of contrasts from this scene

of channeling the healing energy of love in the People's Temple of San Francisco to the scene of directing the negative energy of fear in the mass suicide in the jungle compounds of Guyana. We cannot judge Jim Jones—perhaps, at this point, we cannot even understand him. But even the most extraordinary practitioners of unknown powers must never transgress the boundaries which are set by love and violate the individual sovereignty of others.

Henry Rucker, a Chicago-area healer whom I have known for many years, is one who employs the energies of love and laughter to accomplish surcease of pain and suffering for hundreds of men and women who visit his Psychic Research Foundation or who come to his seminars and workshops, which are held in various cities in the United States and Canada.

One time, after listening to Henry deliver a talk to a standing-room-only audience, after watching him move gracefully about the platform, after observing the charisma of the man, I teased him that sometimes he seemed like a combination of Bill Cosby and Father Divine. Henry takes his mission in life very seriously, but he is able to see the humor in his own humanity, his own struggles to achieve a spiritual balance.

Dr. C. Norman Shealy, a neurosurgeon with extremely impressive credentials (director of the Pain Rehabilitation Center in La Crosse, faculty member of both the University of Wisconsin and the University of Minnesota as Associate Clinical Professor of Neurosurgery, author or co-author of nearly 90 papers for professional journals, co-author of a recent book on unconventional healing), has com-

pleted an extensive evaluation of Henry's healing ministry, together with those members of the Psychic Research Foundation who serve as healers. During a conversation with Dr. Shealy, I asked him specific questions related to Henry Rucker:

DR. C. NORMAN SHEALY: "In December of 1972 I walked into Henry's office in Chicago and he started to tell me about myself before I had even sat down. He really did a fantastic reading on me. By the time I left I had an agreement with him that he would come to La Crosse to work with me on psychic diagnosis.

"On the weekend of January 21, 1973, Henry and eight of his friends came to LaCrosse."

BRAD STEIGER: Had you preselected patients for healing work?"

DR. SHEALY: "I didn't want to get into healing at that point. I wanted only to work with matters that could be scientifically studied.

"We brought 17 patients down to my office that weekend. Each patient was brought into the room for only a few minutes. No questions by the psychics were allowed. We had previously taken samples of the patients' handwriting and their birth data, which were made available to the sensitives; but the psychics were afforded no opportunity to ask questions.

"After each patient had left the room, I would poll the eight psychic-sensitives. When we could get a consensus of six of them agreeing, I would write down the answer.

"When we put it all together on personality and emotional problems, they were 98 percent accurate. This is a fantastic record."

STEIGER: "Do you mean the psychics judged whether the patient was depressed, elated, or nervous?"

DR. SHEALY: "Oh, the analyses were much deeper than that. The psychics provided elaborate discussions of the patients' family relationships, their marital problems, and so forth. Furthermore, they were 80 percent accurate on physical diagnoses."

STEIGER: "These were specific diagnoses?"

DR. SHEALY: "The psychics clearly gave the correct causes for the patients. For instance, one was an accident victim, another was an attempted suicide, one was suffering from an infection, *et cetera*. The psychics got each one of them.

"Furthermore, I took the psychics up to the ward to see patients who posed particular problems to therapy. The psychics only walked by the doors, and they were able to say such things as, 'That man has a brain tumor and he will die.' And he did!

"But the most baffling case I saw that weekend was a man in whom I had placed one of my dorsal-column stimulators two weeks before. The patient had become critically ill. His white blood count was almost 50,000. I thought that the shock of surgery had flared up latent leukemia that we had not known about.

"Henry Rucker looked at the man and said, 'This man does not have leukemia; he has liver failure.'

"I thought Henry had really goofed. But I had been out of town the day before the psychics arrived, and my assistant looked at me and said, 'You know, he's right. Yesterday, while you were still out of town, we detected a very serious liver problem.'

"The patient still looked to me as if he was going to die. Henry waved his hands over the man—I don't

know if he was healing him or not—and said: 'This patient will be going home in 10 days.'

"That was on Saturday. On Monday morning, I walked into the patient's room and he jumped out of bed and said: 'Gee, Doc, I feel great.' I thought that was very impressive!

"By the end of that weekend, I was convinced that psychics do an adequate job of diagnosis when they see patients in the flesh. Over the next couple of months, we decided to set up a research project utilizing clairvoyant diagnoses.

"The plan was that I would send the psychics a photograph of a patient, a sample of his handwriting, a palm print, and his birth data. Then the specialists at Henry's Psychic Research Foundation would assess all these data and record their impressions.

"Henry did about 180 patients himself, and his psychics at the foundation did about a hundred.

"This is how we recorded their clairvoyantly received impressions of the patients:

LOCATING SITE OF PAIN

Two clairvoyants	75% accurate
One clairvoyant	70%
Numerologist	60%
Astrologer	35%
Graphologist	25%

LOCATING CAUSE OF PAIN

Two clairvoyants	65% accurate
One clairvoyant	60%
All others	50% to 30%."

STEIGER: "How do you judge the effectiveness of a psychic healer—aside from the situation wherein the patient throws away his crutches and walks?"

DR. SHEALY: "Henry Rucker's interaction with some of my patients is not always something that I would say could be judged as healing. I look upon it largely as psychological counseling. I consider Henry Rucker to be the greatest psychologist that I have ever met!

"In his ability to assess emotional or personality problems, he is superb. From a physical point of view, he is reasonably good. On the basis of determining the site and the cause of pain from photographs, birth data, *et cetera,* the psychics at Henry's Psychical Research Foundation were getting about 75 percent accuracy, which is very good."

"Way back in 1944, when I was in the Army," Henry Rucker remembered, "a wrinkled-up little Filipino, who seemed as old as the hills, gave me a reading. I believe he must have been relaying a message from God. At the time, the old guy really frightened me, because the things he told me seemed so ominous. Nevertheless, I was fascinated by what he said. I kept the things he said in mind, and I decided that I would do palmistry the way he did."

In the mid-1970s, Henry returned to the Philippines, and he became fast friends with Dr. Tony Agpaoa, one of the more famous of the controversial psychic surgeons.

"I know that there have been a lot of negative things said about Dr. Tony," Henry remarked. "Tony realized years ago that bad things will happen to many of us in this field. We are going to be called phoney, and we are going to be called black magicians and persecuted."

Henry had always felt that he could heal people,

but he had been reluctant to claim to be a channel for such a sharing of the love energy. But then Tony consecrated Henry's hands.

"This is the thing that really brought my life into focus," Henry affirms. "My psychic awareness has been greatly stimulated by my healing work. Tony also gave me a talisman, which I cherish. There is something special about it. It has a lot of magnetic power in it."

It is Henry's objective as director of the Psychic Research Foundation (with its offices at Room 1820, 203 North Wabash Avenue) to bridge the gaps that currently exist between theology, science, and metaphysics.

"I am a black, but I am a Westerner in this life, and therefore I am an activist. I want to stay involved with life. I want to turn on and turn others on and be a light. I don't want to just *hold* the light, you see; I want to *be* it, become *one* with it.

"My own personal satisfaction is in knowing that I am doing what I am supposed to be doing. My pleasure is in seeing the things manifest that I have been told about. Prominence and popularity are not nearly as important as seeing myself doing things that I know God would have me do.

"Our concepts of religion or philosophy are but measuring sticks to guide us. No matter where we are born, God provides us with these measuring sticks. All views of God are valid. All these different roads lead to one point. There are only outward differences, and they are only semantic. The differences among religions are only the differences of language and interpretation. All religions are saying the same thing: there is something *outside* and, at the same time, *inside* of you; and you are an extension of this force."

I have always been intrigued by the way in which Henry and his co-workers at the Psychical Research Foundation employ certain African dialects in some of their healing work.

"The particular dialect we use is not important," Henry explained. "We use these dialects in our healing work, because we can control powers which are not known by ordinary individuals. We use them to change the vibrations in a place. By intoning certain vibrations, I can change people's entire concepts. By chanting, I could change vibrations in a room so that a person wouldn't want to walk through the door. I don't do demonstrations like that just to show off or to prove a point, however."

Henry is not at all into idle demonstrations of psychic prowess to impress the gullible and the easily led. "I just want people who might be influenced by me to be able to see life with a different set of values. I want my fellow man to know that he and God have been one since he has been. I'm only a vehicle for the healing work. That belongs entirely to God."

On November 25, 1972, Dr. Bernard Grad, an associate professor in the department of psychiatry at McGill University in Montreal, told a seminar on "The Mind in Search of Itself" at Washington, D.C., that the laying on of hands is an actual healing force.

As a result of a series of experiments which he has been conducting since the 1950s, Dr. Grad believes that the healing effects of such energy are real and that further research might produce substantial medical benefits. Dr. Grad had said that he believes the religious rite of laying on of hands releases a force or energy that can be tested under laboratory conditions.

In addition, he is convinced that an "unseen energy or vital force" is released in all forms of human contact, from a kiss to simply shaking hands.

Dr. Grad observed that there are different qualities of healing energy.

"A personal element of the healer may go along with this power and if he himself is not moved by true selflessness and concern for others, the results could be negative," Dr. Grad said. "The healer must be concerned about his own spiritual state and live a moral life."

Inspired by the work of Russian scientists with Kirlian photography, wherein objects display brightly colored coronas around their edges and the hands of healers appear to have extra wide coronas, Dr. Thelma Moss, a UCLA psychologist and Dr. Marshall Barshay, a Veterans Administration kidney specialist, are investigating the powers of men and women who claim to cure illness by the "laying on of hand." Dr. Moss has said that she strongly believes that they are making visible "something which radiates from the body of a person with healing power."

The series of experiments which Cleve Backster, the polygraph expert, has been conducting with plants is relevant to a discussion of healing, because these demonstrations imply that all life is one, that there is a signal linkage which exists among all living things, that there is unity to all creation. Such a belief is basic to the essential tenets of all the great metaphysicians of history.

Backster told the *Wall Street Journal* that, in addition to giving evidence of a telepathic communication system, the plants monitored by his polygraphs also possess "something closely akin to

feelings or emotions . . . They appreciate being watered. They faint when violence threatens their own well being. They sympathize when harm comes to animals and insects close to them."

On one occasion when Backster hooked an egg to the polygraph, the recording showed the heartbeat of an embryo chick. Since the egg was a nonincubated, fresh egg with no physical circulatory system to account for the appropriate 170 beats per minute, Backster has theorized whether there might not be an "energy field blueprint" which provides a rhythm and pattern about which matter might coalesce to form organic structures.

"Does the 'idea' of an organism precede its material development?" writer John W. White asks in an article on Backster's work. "Perhaps this is evidence for what the Bible and Plato say: In the beginning was the Logos—the structuring principle of the thought-form of the entity-to-be."

In his book, *Blueprint for Immortality,* Dr. Harold Saxton Burr hypothesizes that humans, animals, and vegetables have distinctive electrical field patterns. In Dr. Burr's opinion, since all protoplasmic systems have inherent electrodynamic fields and since every living system is composed of protoplasm, a reactive tissue, every organism thereby possesses the progenitor of a nervous system because it is also composed of protoplasm.

If there exists such a universal electrodynamic field phenomenon that flows through every living thing, then our science may one day fully accredit the ancient custom of "laying on of hands" through the instrumentation of its own technology.

CHAPTER TWELVE

Test Your Own Unknown Powers

A belief that "unknown powers" exist and that one can control or exercise certain aspects of "psi" phenomena is essential, it seems, for a subject to perform well in any kind of parapsychological testing.

Contrary to a popular notion among laymen, intelligence has little connection to paranormal ability.

There is no conclusive evidence to indicate that either high or low intelligence contributes to one's ESP prowess.

Neither is it the "odd" or poorly adjusted members of society who most often demonstrate high "psi" abilities.

As a matter of fact quite the contrary is true. Those who are well-adjusted socially and who are possessed of an extraverted rather than an introverted personality are the ones who consistently score higher in ESP tests.

Current research indicates that manifestation of

paranormal abilities are extremely widespread in the human population, existing in nearly everyone, and evidencing themselves in an occasional dramatic incident in perhaps one third or more of the population.

In laboratory testing, parapsychologists have noted that the emotional and intellectual attitude of the subject is of great importance.

The most outstanding subjects have an intense interest in attaining a good score, a high belief that they can achieve such a score, and a continuing self-confidence in their psychic abilities.

If you are a firm believer in ESP but have never had the opportunity to be tested by a parapsychologist, there are a number of simple tests which, with the aid of a partner, you can perform in your own home. If these tests are performed correctly, they may help you to convince yourself of the existence of your own unknown powers.

USING THE ESP (ZENER) CARDS TO TEST FOR TELEPATHY AND CLAIRVOYANCE—The Zener cards are quite easily obtainable. These ESP testing cards consist of five easily recognizable geometric designs—square, circle, wavy lines, star and cross.

As a friend is thoroughly shuffling the cards, number a sheet of paper from 1 to 25.

After the cards have been shuffled, hand the paper to your friend so that he might keep a record of your choices.

Either turn your back to your friend and the cards or leave the room.

At an unspoken sound signal (i.e., a finger snap, the ringing of a bell), proceed to "guess' each card as your friend takes it from the pack.

Your "agent" must record both your choice and the correct geometric design beside the corresponding number on the sheet of paper.

It is important that you maintain an attitude of complete calm throughout the test. Relax and allow your subconscious to provide the choice. Conscious thinking will only block your ESP processes.

When you have named all 25 cards, have your friends total your correct choices and compute your percentage of accurate guesses.

Chance or normal probability will be five correct choices out of 25.

If you, as the percipient, have named more than five cards correctly, you have performed better than the laws of chance allow.

In testing for *telepathy*; the agent looks at the card *as* he gives the signal to make a new choice.

To test for *clairvoyance*, the agent must not look at the card until *after* he has signaled the percipient to make his guess.

In either test, the results of the run must be recorded.

If Zener cards are unavailable, an ordinary pack of playing cards can be used with a few simple alterations.

Remove the four face cards of each suit and discard the remainder of the deck. You will then have sixteen guesses to make instead of 25, and you will make your choice of suit—Spades, Diamonds, Clubs, Hearts—instead of geometric design.

Again, your friend must record your choices on a sheet of paper.

This time, normal probability would allow you

four correct guesses before any evidence of ESP can be claimed.

TUNING IN YOUR "MENTAL TELEVISION"—To update the experiments of author Upton Sinclair with his wife's "mental radio," you can have a friend cooperate in determining whether or not you can tune in your "mental television."

Without your knowledge of their subject matter, have a friend cut out a number of pictures from some magazines, probably half a dozen to start with.

For best results these pictures should portray scenes of action and high emotional impact. A photograph of a burning building, an accident victim, and, lest we should be considered morbid, a happy child running in a meadow with a frisky puppy. Such photographs are readily obtainable among the news, features, and advertisements in any weekly newsmagazine.

While your friend acts as agent in one room, lie down on a couch or slouch in an easy chair in an attitude of complete relaxation. This experiment will take a good deal longer than the card-guessing tests, and both you and your agent should be prepared to exercise a considerable amount of patience.

No outside distractions should clutter up your concentration, and if you should decide to attempt this test on an evening when your friend has to catch a bus in an hour, you would be best advised to forget it for that night.

Again, you, as the percipient, must not think! Conscious levels of your mind may feel obligated to exercise imagination in an earnest attempt to "guess" the subject matter of the photograph.

You must learn to silence your sincere, but uninformed, levels of upper mind and allow your transcendent self to provide you with an accurate image of the photograph on which the agent is concentrating.

When you feel that a true picture has been formed in your mind, either jot down a description of the photograph or attempt your own sketch of the target material. Both the percipient and the agent must record the image at a previously agreed upon time of transmission.

This test may also be accomplished with free hand sketches, the agent originating the drawings and the percipient attempting to duplicate the sketch while in another room.

TESTING FOR EXTRAOCULAR VISION—Weekly newsmagazines will once again provide all the tools necessary for the testing of your EOV.

Choose either covers or inside illustrations that have large areas of printed color, the brighter the better.

Run your fingers over the spots of color and try to determine whether or not you can distinguish an individual "feeling" for each color.

Next, attempt to distinguish the colors while blindfolded. You may be surprised to discover that one color may feel "sticky," another may feel "cool," and another may feel ridged or coarse.

With practice, many people have become quite adept at "feeling" colors while blindfolded.

Be certain that each color has been printed on the same texture of paper. Taking all samples from a single issue of a "slick" news weekly should provide maximum textural uniformity.

• • •

These experiments may be attempted many times over—the more sessions, the better.

Keep accurate records and average your scores together.

Encourage friends with similar interests to engage in the experiments along with you. Compare your results. You may find that you possess your own private entryway into the world of Unknown Powers.

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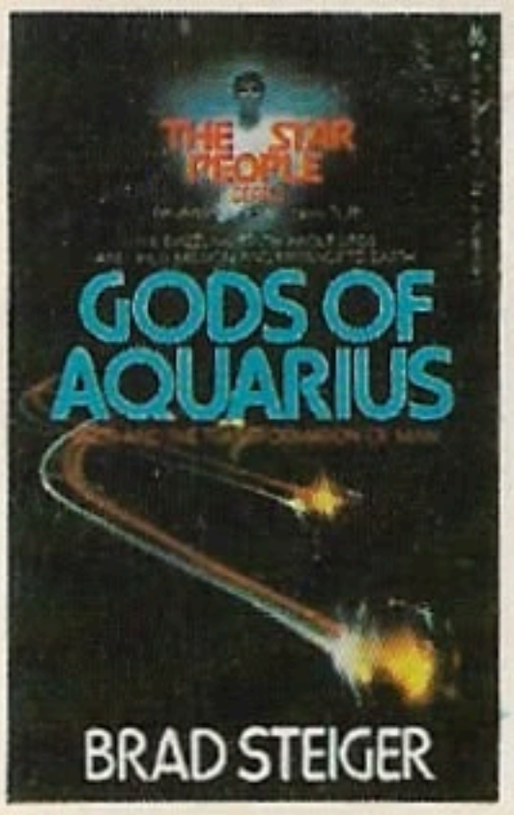

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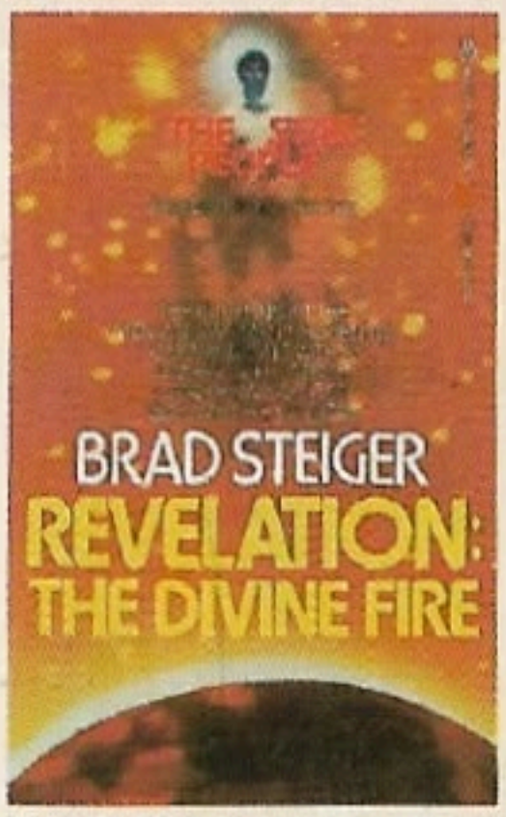

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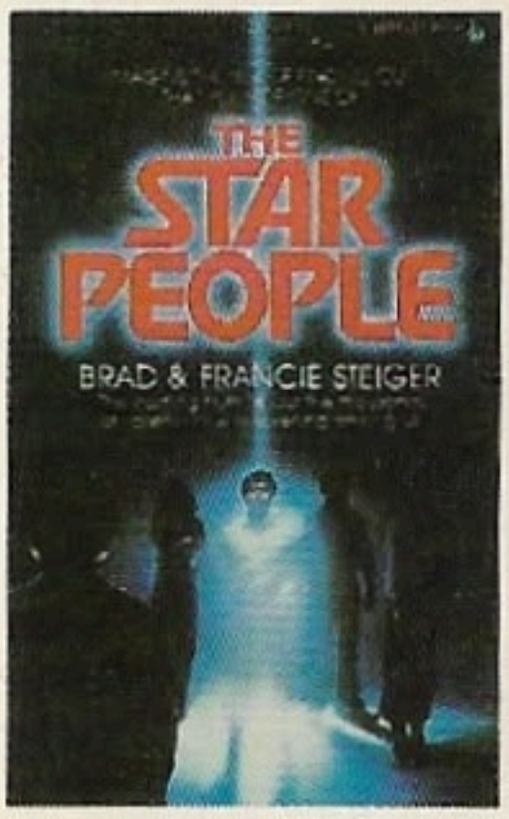

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